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TRAINING JUNIORS IN WORSHIP

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By

MARY ALICE JONES

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Dedication

TO
THE JUNIORS OF McKENDREE CHURCH SCHOOL
NASHVILLE, TENN.
IN APPRECIATION OF THE JOY AND PRIVILEGE
OF BEING THEIR SUPERINTENDENT
THIS BOOK IS AFFECTIONATELY DEDICATED

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PREFACE

JOHN QUINCY ADAMS is reported to have said that "what we make our children love and desire is more important than what we make them know." The purpose of training in worship is to help our children to love and desire the highest. It is to coöperate with the officers and teachers of the Junior Department of the Church School in this task that this book is written. It is the hope of the author that the principles and methods which it contains will prove stimulating and practically helpful to those who read it; but it will fail largely in its purpose if it does not also convey to them something of the joy that comes from worshiping with boys and girls and guiding the development of their devotional life.

The writer is deeply indebted to Prof. Luther Allen Weigle, of Yale University, for his encouragement, his invaluable help in the collection of material, and his painstaking criticism of the manuscript at all stages in its preparation. She also wishes to express appreciation of the cordial coöperation of her associates in the Sunday School Department of the Methodist Episcopal Church, South, in criticising and editing the material.

MARY ALICE JONES.

NASHVILLE, TENN., JUNE 23, 1925.

CONTENTS

PAGE

PREFACE 7

INTRODUCTION 11

CHAPTER I

The Meaning of Worship 13

CHAPTER II

Guiding the Junior's Thoughts about God 27

CHAPTER III

The Junior's Approach to God 45

CHAPTER IV

Training Juniors to Pray: The Meaning of Prayer 58

CHAPTER V

Training Juniors in Prayer: Methods 74

CHAPTER VI

Music as an Aid to Worship 91

CHAPTER VII

Using Hymns in the Junior Worship Service 105

CHAPTER VIII

The Devotional Use of the Bible 120

CHAPTER IX

The Sacraments as an Aid to Worship 132

CHAPTER X

Motivation of Service and Conduct 147

CHAPTER XI PAGE
Building the Worship Program 163

CHAPTER XII
The Atmosphere for Worship 176

APPENDIX 187

INTRODUCTION

THIS text book has been prepared as one of the four units in the Junior Specialization group of the Standard Training Course. The four specialization units in this group are:

A Study of Later Childhood,
Junior Department Administration,
Junior Materials and Methods,
Training Juniors in Worship.

While these units may be taken in any order, the worship unit presupposes some familiarity on the part of the student with junior department organization and administration. It is written especially for teachers and officers in Church schools which have separate junior worship services, but the workers in less highly organized Church schools will find it helpful in leading their group to worship through the school assembly. Many of the suggestions may be incorporated into the general worship services, thereby making these services more nearly meet the needs of the juniors.

The textbook is intended for use in Standard Training Schools and local training classes, and for individual study by junior workers.

E. B. CHAPPELL.

CHAPTER I

THE MEANING OF WORSHIP

In a recent book there is told a significant story from the life of Mr. Gladstone, the great prime minister of England. On the day he had been ordered to form his cabinet for the government of England he went to church to the observance of the Lord's Supper. It was noticed that after he had been given the sacrament he remained kneeling at the altar rail. Other communicants went up and came back; but he kept his place, evidently absorbed in communion with his Saviour. He was there until the end of the service. He had lost all thought of man. The avenues of the senses were closed, and the soul was grasping the supreme realities in intimate experience of the presence of the Divine.[1]

This sense of the immediate presence of God is the essence of worship. St. Augustine's immortal saying, "Thou, O Lord, hast made us for thyself, and our souls are restless until they find their rest in thee," expresses perhaps as well as any brief statement can express the real meaning and purpose of worship. It involves knowledge of the character of God, response to the love of God, and willingness to coöperate with the plans of God. It includes meditation, prayer, music, reading of the Scriptures, observance of the sacraments, and participation in the devotional services of the Church. And yet it is not dependent upon any ex-

[1] R. H. Fischer: "Religious Experience," p. 48.

ternal observance, outward symbol, or hallowed spot. It is an intimate, personal relation between the individual and God and is conditioned on the human side upon the character and the attitude of the worshiper. It requires periods of quiet when the attention is not distracted by a multitude of crowding interests, but is concentrated upon God; when the thought is turned, not outward, but inward; when the mind is concerned, not with the world and the immediate duties and responsibilities which it presents, but with God and the ultimate triumph of right.

Nevertheless, worship is not an end in itself. Intervals of withdrawal are necessary; but if they are sought by the individual for his own comfort only, they are likely to become formal and barren of real fellowship. Selfish isolation from the needs of the world is likely to result in cold relations with God. As Streeter so well says, "Those who too frequently strive to be alone with God are in danger of ending by being alone with themselves."[2] The true test of the effectiveness of worship is the way in which the individual meets the duties that are his when he goes forth from the place of worship. For "he that loveth not his brother whom he hath seen cannot love God whom he hath not seen."[3] Thus true worship of God finds its counterpart in true service to man.

Before there were churches or temples or shrines or altars there was worship. Whatever they have called their gods, men have always been conscious of a Su-

[2] B. H. Streeter: "Concerning Prayer," p. 253.

[3] I John 4: 20.

perior Power in the universe. The desire to get in touch with this Power was the beginning of worship. On the one hand, many strange and awful methods have been used to attain this end, and many hideous customs have grown up and become associated with it; on the other hand, all that is best in human history has grown out of it. Where the idea grew that the god was to be brought to do as man desired by the use of flattery or bargaining we find a system of magic with its rites, incantations, and weird ceremonies. Where the idea grew that the god was to be *petitioned* to grant men's requests we find some form of prayer. And where there is an earnest desire on the part of the worshiper to know the will of God in order that it may be done we find prayer attaining its highest form.

As we think over the worship, both public and private, which we have observed among Christians, do we not find an element of "magic" yet remaining? Do we not find much that savors of the attempt to persuade God to do our will? Do we not sometimes recognize the element of bargaining with God? Do we not sometimes hear prayers that are "full of sound and fury, signifying nothing"? And yet the distinctive characteristic of Christian worship should be the desire to understand and carry out the will of God in the spirit of Jesus. Compare, for instance, the prayer of Jesus in Gethsemane with some of the incidents recorded in literature of a certain type which attempts to inspire faith in prayer. The following is an incident taken from this literature, which may be extreme in its details, but is nevertheless typical of the spirit of prayers of

this kind. A woman in a certain city, when a fire was raging in her street, promised God that if he would change the wind so that the fire would be diverted from her home she would pay a large sum to a social service institution in the city. The fact that the change of wind destroyed the homes of her neighbors did not seem to hinder her rejoicing over what she interpreted to be a miraculous answer to prayer.

Worship as Fellowship

True worship presupposes a recognition of the fact that there are two *persons* involved in an act of worship. One of the persons is God, and the other is one of his children. Unless there is the sincere belief in a personal God it will be impossible to desire to communicate with him or to feel any sense of reality in a service which has this as its purpose. If God is thought of simply as a mighty but impersonal force, man will not feel as if the sort of relation which is implied in communion is possible; but where there is a conviction in the heart of the worshiper that God is a loving, understanding, and wise Father who yearns for the answering love of his children fellowship with him becomes the chief joy of life. The life of Jesus, is, of course, the perfect example of worship which completely realizes the meaning of the Fatherhood of God.

What will be the character of one's fellowship with God? In the case of some mystics the experience of coming into touch with God may amount to the absolute forgetfulness of self and a merging, so to speak, with the Divine. We have credible reports of these

great experiences in the lives of men and women. For instance, Isaiah in the temple was so overwhelmed by the immediate presence of the Divine that his physical senses were closed and he saw and heard spiritual realities.[4] In the lives of such men and women as George Fox, Saint Theresa, Madam Guyon, Saint Francis, etc., we have other illustrations of this type of experience. But shall we lead our pupils to think that they can have fellowship with God only through such an experience as this? If it comes to them, they may accept it with devout gratitude; but a much less unusual experience need be none the less real or influential in the life of the worshiper. To every seeking soul there will come some revelation of the presence of God. *Often it is no more than a warm feeling of confidence, or trust,* an assured conviction that, in spite of all the sin and sorrow in the world, God is loving and just and merciful, giving us a fresh accession of courage that sends us back to our work with a new sense of the worth-whileness of honest toil and of the righteousness of God's laws. Let us not, then, lead our pupils to expect any special kind of emotional experience; but rather let us help them to recognize the presence of God, however it may be manifested. The reality of the experience of fellowship with God is not to be tested by the striking phenomena that attend it, but by the effect that it has in the life of the individual.

Another point which we may well guard is the rather generally accepted idea that worship deals only with the emotions and that intellect and conscious purpose

[4] Isaiah 6.

are not to be considered as having any part in it. But is not spiritual insight, the power to say, "whom having not seen, I love,"[5] essential in worship? And surely we cannot find in the teachings of Jesus any suggestion that God requires that we approach him with only part of ourselves. Did he not rather approve the saying, "Thou shalt love the Lord thy God with all thy soul, and with all thy strength, and with all thy mind"?[6] Anything less than this complete worship of God does not fulfill the ideal of Jesus. As a result of worship there should be not only religious feelings, but also clearer understanding of God and a stronger determination to live as he would have us live. We must, then, help our pupils to worship God with their understanding as well as with their heart.

Conditions of Worship.

Bearing in mind these general considerations affecting worship, how shall we answer the question, What should be the preparation of the individual for worship? It is true that it sometimes happens that a profound conviction of the presence of God comes upon the individual at a wholly unexpected time and place and that, on the other hand, it sometimes happens that the most carefully prepared service of worship is cold and devoid of any real approach to God. This cannot be explained by any one formula; but perhaps the most essential single condition of worship is a sense of need, a desire, a *hunger* for fellowship with God. All of us

[5] 1 Peter 1: 8.

[6] Luke 10:27, 28.

know what it is to feel that almost painful desire for the companionship of some dearly beloved friend. Whenever there is that intense longing for the companionship of God real worship is likely to follow. And in the experience there will be the conviction of worth, of value; the feeling that a good thing has come.

It has often been said that our age is near-sighted; that we are so engrossed with the pressing, immediate matters of life that we neglect to see the big results toward which we are moving. We are like the men lost in the wood of whom Cabot tells.[7] They wasted time and energy walking around and around searching for a path, but finally decided to pause long enough to take time to climb a tree and look around. This very "climbing the tree to look around" is another condition of worship. We must be willing to leave our strenuous work and entrancing play long enough to take our bearings. For a mind overcrowded with business and pleasure it is easy to hurry by without heeding the sign posts that are along the way. Real worship, then, requires that we *take time* to clear our minds of the trivial worries and problems that perplex us, that God's peace and God's power may come in.

But this is not an altogether passive attitude. In order that we may receive from worship its real value, the attention must be directed toward God. And this is the point at which much of our worship, both public and private, falls short. Neither private devotions that are gone through while the attention is darting from one thing to another, nor Church services during

[7] R. C. Cabot: "What Men Live By," p. 276.

which the congregation is outwardly or inwardly commenting on irrelevant matters or planning the week's activities, is worthy of the name of worship. How many junior "worship services" are conducted under conditions that render real worship utterly impossible! Can a child carry on a serious conversation with his school-teacher regarding his work and laugh over a joke with a companion at the same time? We often flatter ourselves by saying we have a separate Junior Department where our boys and girls are being trained in worship, while during the entire service there is disorder and confusion and divided attention. Let us remember that an inattentive group cannot be a worshiping group.

Frequently neither the superintendent conducting the service nor the pupils taking part in it are to blame for the lack of reverent attention, but rather the whole background of the religious training of both the leader and the children. The teaching they have received about God has been meager and inconsistent, and, as a consequence, they have very erroneous ideas as to the nature of God. The superintendent does not know how to plan a service which is conducive to worship, and the pupils do not know how to conduct themselves in the presence of God. We shall deal more fully with the need for right thoughts about God in the next chapter; and we merely call attention to it here as one of the conditions of real and intelligent worship.

What Takes Place in Worship

If, then, we have some idea of the meaning of worship, and if we have fulfilled the conditions of worship, what

results may we expect? What does worship do for the worshiper? The individual who truly enters into the worship of God gets a fresh view of life. By thinking of God he comes to a clearer view of the world. Instead of the stale, sordid life which he left a few moments ago, he sees possibilities undreamed of, and hope and courage go with him as he returns to his work. Instead of a narrow, uninteresting environment, he sees in his limited sphere whole worlds to conquer for righteousness and justice. The relationships of life are adjusted, and grievances and disagreements that had loomed great are seen to be trivial and insignificant when viewed in the light of God's purposes. Ideals that had become cold and had seemed unattainable are vitalized and become once more warm and stimulating. Standards which have been tampered with by experiences that seemed to demand compromise are repaired and again weigh and measure conduct with accuracy.

In the duties of everyday living it is easy for one to slip into habits of self-pity, or self-congratulation, or self-abasement. Contact with other individuals may cause us, on the one hand, to discount certain real assets in our characters, or, on the other hand, to attach undue importance to relatively trivial successes. As we withdraw from these standards and consider ourselves in our relation to God it is possible to come to real self-evaluation. "The atmosphere of a church seems pure enough at ordinary times; one's eye can detect nothing that floats in the air. But if a bright gleam of sunshine pierce across the church we discover in it a million motes and specks of dust in the unsus-

pected air. At ordinary times it is so with our souls. There are faults by the myriad crowding through them; but we do not even dream of their existence. Then we turn to pray, or we seek the Lord's table in communion: our souls are deeply stirred with a consciousness of his presence; a flood of his pure sunshine deluges them, and we know ourselves. Thank God, it is not only evil that we see. It was not to seek for dust, but for the lost piece of silver, that the householder lighted the lamp; hidden virtues are found in us under the sunshine of God's presence as well as hidden sins. We thank God for that."[8]

In true worship there will come a satisfying conviction that God is willing and able to help solve the problems that are perplexing us and to guide us into the ways of greatest usefulness and happiness. It will result in an inspiration to work more tirelessly and a willingness to wait more patiently for visible results because of the enlarged appreciation of the character and purposes of God. It will strengthen our determination to "cease to do evil and learn to do good" because of the fresh vision of the righteousness of God. Since, on the plane of human fellowship, association with noble men and women results in our striving more earnestly and more successfully to attain higher ground, how much more will fellowship with God bring such results.

Group Worship

Since our chief immediate problem, however, is training boys and girls in worship through the Junior De-

[8] R. H. Fischer: "Religious Experience," p. 16.

partment of the Church school, let us now consider briefly some of the characteristics of group worship. There can, of course, be no group worship without individual worship; but there are certain values and difficulties that attach to public worship which should be considered preliminary to our special study of worship in the Junior Department.

We may say, in the first place, that the service of worship exists for the sake of the worshipers. There is nothing about the mere fact of conducting a public service of worship which guarantees the presence of God in any special way. It is only when the group that is gathered together really seeks God that his presence is felt. The service is planned to help the worshipers to unite in the purpose to allow God to come into their lives, to help them to experience the presence of God.

Such a meeting helps the individual and society to appropriate the values that inhere in worship by "keeping religious beliefs lively and vivid, by stimulating religious emotions, and in general by fastening the attention upon religion in such a fashion as to make it real and vital for the worshiper."[9] It is to be judged, not by the beauty and impressiveness of its ritual nor by the elaborateness of the program, but by its influence over the minds and hearts of those gathered together in making them more receptive to the truth, more ready to hear the voice of God. "Now, you cannot make a man, much less a congregation, religious—that is the business of the Holy Spirit. But you can so order the

[9] J. B. Pratt: "The Religious Consciousness," p. 271.

service that it will be likely to induce in the mind of the average member of the congregation an attitude of attention without undue excitement and of restfulness without inertia."[10]

When a group of persons with a single purpose gather for the service of worship there is something in the very act of approaching God together that strengthens the faith and enlarges the vision of each one present. Just as our appreciation of nature or of a work of art is increased when there is some one with us who has similar tastes, so in a service of worship the presence of other like-minded individuals enhances its value to each one. The writer of Hebrews was wise when he advised those whom he addressed not to forget "our own assembling together."[11] And the Christian parent is wise who, though giving his child the most careful training in worship at home, encourages him to go to Church and to the worship service of his own department of the Church school so that he may have the experience of worshiping with others who have similar needs and interests and desires.

FOR ADDITIONAL STUDY

For those wishing to go into the subject of worship more fully than has been possible in this brief treatment the following books are suggested:

1. A discussion of the nature and value of worship from the point of view of a psychologist is found in Professor Pratt's book, "The Religious Consciousness," chapters 12, 13, 14, 15 (Macmillan, New York, 1920).

[10] B. H. Streeter: "Concerning Prayer," p. 268.

[11] Hebrews 10: 25.

2. B. H. Streeter's "Concerning Prayer," chapter 8 (Macmillan, London, 1916), gives some additional light on the nature of worship and an excellent discussion of the psychology of public worship. It is written by an Anglican clergyman and reflects that point of view.

3. In Von Ogden Vogt's "Art and Religion" (Yale University Press, New Haven, Conn., 1921) there is set forth in a practical, definite manner the value of ritual, architecture, music, harmony in surroundings, etc., and the contribution they make to the service of worship.

4. Perhaps the most fundamental study of worship from the philosophical standpoint is Prof. W. E. Hocking's "The Meaning of God in Human Experience" (Yale University Press, 1912, New Haven, Conn.). Part V deals specifically with this subject.

5. A more popular treatment of Professor Hocking's point of view and a thoroughly practical and inspiring book is Richard C. Cabot's "What Men Live By," Part IV (Houghton-Mifflin Co., New York, 1914).

6. For an application of the principles of worship to the Junior Department of the Church school, "Junior Method in the Church School," chapters 11, 12, 13, by Mrs. Marie Cole Powell, will be found practical and sound. (Abingdon Press, 1923.)

7. R. H. Fisher: "Religious Experience" (The Baird Lectures, 1924, Doran Co., New York) is a devout and inspiring study of the subject.

SUGGESTIONS FOR CLASS DISCUSSION

1. A missionary in India, walking along the bank of the Ganges, saw a mother throw her little boy into the river as a sacrifice. Was this an act of worship?

2. A woman had been working hard under a great strain of uneasiness for some months, and one Sunday afternoon she was so weary that she felt as if life were scarcely worth living. Her next-door neighbor called just at that time and saw the condition. Which would have been the most acceptable form of worship in this situation: to go to vesper service, as she had planned, or to

stay and care for the children so that the woman might have a quiet, restful evening?

3. Does the organ prelude in the church service help you to worship? Why?

4. What dangers to the growth of religious life does the hermit face? What dangers does the city missionary face?

5. Leaving out of account all other factors, would you say that vigorous health or wasting disease was most conducive to an attitude of worship? What advantages would be inherent in each condition? What dangers?

6. Have you ever attended a regular Sunday morning church service that did not help you to worship God? What, in your opinion, were the outstanding reasons for this failure?

7. What is the value of stately arches, stained glass windows, beautful furnishings in a place of worship?

CHAPTER II

GUIDING THE JUNIOR'S THOUGHTS ABOUT GOD

THE strange ideas of God which children get from the casual conversation of adults, from songs, from pictures, and from stories are familiar to all of us. "The man in the moon," "the man with the big eye," "the face of a man with big ears" are typical of the conceptions of the physical nature of God. Una Hunt tells us in her delightful book, "Una Mary," that she understood the hymn "Guard the Sailor Tossing on the Deep Blue Sea" not as "Guard" but as "God, the Sailor." "So I thought of God as taking summer vacations from heaven and going, as many of our friends did, to the seashore where he went sailing all day long. I always pictured him on a sloop, standing leaning against the mast, dressed of course in a white sailor suit with a dark blue collar and anchors embroidered on his sleeves. I had a sailor doll that was dressed so. I liked to think of him there instead of always in heaven and grew fond of 'God, the sailor.' He seemed so much nearer to me than God in heaven." More serious is the resentment arising because of disappointment or fancied wrongs which results in misconceptions of the moral character of God.

One little boy, after praying for a baby sister during several weeks, said one night that he wasn't going to pray any more because God did not keep his promises

and ended by remarking, "I don't see why we didn't think to ask Santa Claus to bring that baby anyway." An older child had been warned not to try to jump across a certain ditch, which had become a favorite game among the older boys. She was expressly told that the ditch was too wide for her to jump. Nothing was said, however, about a smaller ditch that was near by; so the girl and some friends of hers had a thrilling time one afternoon jumping this ditch. She jumped once too often, however, and the soft bank on the other side caved in under her weight, letting her fall into the cold, muddy water. The sides of the ditch were steep, and it was some time before the boys could get her out. She took a severe cold and was kept away from a long-planned-for Valentine party. Her mother assured her sternly that the whole accident was a punishment from God for disobedience. The child grew very bitter about it and was heard to say to herself: "Well, God doesn't know everything after all. He didn't even know which ditch mother told me not to jump."

Some teachers are inclined to pass over lightly these childish ideas, saying that they are due to immaturity and lack of experience and will, in time, correct themselves. But when we find college students reporting that these crude conceptions of childhood yet dominate their thinking about God, and when we hear mature men and women speaking of God in terms which clearly indicate that they are clinging to their childish ideas, it seems evident that somewhere along the line there should be some definite instruction regarding the true character of God. "As a matter of fact, religious in-

struction cannot be withheld from a child to-day unless he be stone deaf and perhaps blind also. If his parents do not teach him religious conceptions, his companions will, and if these hold their peace, the very labels on canned goods will break forth into theology."[1]

Is God an autocratic ruler, dealing with his subjects in a capricious, irrational manner? Is he an indulgent parent, yielding to-day to the pleadings of his children for some object of their desire and to-morrow visiting them with some unexpected punishment? We shrink from such descriptions, and yet if we may trust the data which have been collected by students of this question we shall be forced to admit that ideas such as these are prevalent even among people of education and wide experience.

"Is there not enough in our Christian theology that we can teach our children without mingling with it assertions which their own experience can speedily refute, or characterizations of God which their dawning sense of righteousness finds strange or intolerable?"[2]

Of course God will not mean exactly the same to any two people. Each person has his own peculiar needs and his own peculiar experiences which will inevitably influence his thoughts about God. But there are ideas of God which seem so contrary to the teachings of Jesus that we wonder how they have maintained themselves in a Christian civilization. Against these utterly wrong ideas of God we should endeavor to protect the boys and girls. Otherwise, as Professor Pratt says, they will

[1] J. B. Pratt: "The Religious Consciousness," p. 96.
[2] J. B. Pratt: "The Religious Consciousness," p. 102.

grow up worshiping God under such false impressions of his true character that it will amount practically to worshiping a false God.

The Junior's Conception of God

What ideas of God may we reasonably expect a junior boy or girl to have? We shall have to remember in all of our efforts that we cannot really teach anything about God unless somewhere in the experience of the child there is that to which we may liken him. If the child has never known justice or mercy or truth or love or tenderness, how can we help him to know that these are characteristics of God? The terms will have no meaning for him because he has never experienced them. We must first show these qualities in some person or group, and then we can say, "God is *altogether* kind and merciful and loving." And how can we *teach* such characteristics without *demonstrating* them? Can we teach the love of God by harsh, unsympathetic discipline? Can we teach the mercy of God by unlovely and unnecessary sternness? Our pupils "must witness the love of God through ourselves. They will be led to believe that God's love is always turned to them if they become confident that ours is the same. Our love must then be always waiting for them, like God's. Never can we say to a child, 'If you do that, teacher won't like you,' for we do not want that to be true."[3] As Miss Lee says in a recent book, "It is strange and humiliating to think how children build their thoughts of

[3] Hetty Lee: "Present Day Problems in Religious Teaching," p. 142.

God not infrequently upon our poor human imperfection."[4] Happy is the child whose experience has led him to the conclusion reached by a little boy of whom the same writer tells. "A mother known to the writer was asked by her small son at bedtime, 'Is God nicer than *you*, mummy?' 'Yes, ever so much nicer,' was the answer. 'Then he *must* be nice,' murmured the child, settling comfortably to sleep."[5] But how often does it happen that a child who knows these noble characteristics in others fails to attribute them to God. How often, as a result of some unwise teaching, he comes to feel that God is not as loving as his mother nor as just as his father nor as wise as his teacher. And that which should embody the highest he knows sinks instead to a lesser place.

Again, some parents, by ignoring God completely in the family life or by referring to him only in profanity, leave their children with a sense of strangeness or unfamiliarity when the thought of God is presented to them. There are no associations, no background for the building up of right ideas of God.

What conception of God shall we help the junior boys and girls to build? What definitely do we wish them to think when they think of God?

God, the Loving Father

The thought of God which they have already learned, if they have had any adequate instruction in earlier

[4] Hetty Lee: "Present Day Problems in Religious Teaching," p. 142.

[5] Ibid.

years, is that of a loving Heavenly Father. To little children this is a satisfying thought of God, wherever they know from experience something of the love of an earthly father; and along with it goes the thought of care and protection. Many of the boys and girls of junior age will have been familiar with this thought. It is easiest to teach the love and care of God while they are yet young enough to be keenly conscious of their own need, when they realize their dependence upon some one stronger and wiser than they are. But since this is fundamental to the Christian conception of God, it must be included in our teaching of juniors wherever it has been neglected earlier. Where it has been taught earlier, the concept must be enriched during the junior period by giving the child opportunity to understand the care of God through having the experience of caring himself for something or some one more frail than he is.

But the thought of God as the loving Father cannot be limited to the thought of care. In the broadening experiences of the junior, problems are arising which make necessary some additional help in interpreting the love of God if we are to save him from unhappiness and uncertainty in the years to come. He is already coming into contact with unexplained evil and is wondering how it can be if God loves his children. In one of her letters to Phillips Brooks, written when she was ten years old, Helen Keller asks: "Why does the dear Father in heaven think it best for us to have great sorrows sometimes? I am always happy, and so was Little Lord Fauntleroy; but dear little Jackey's life was full of sadness. God did not put the light into his eyes, and

he was blind, and his father was not gentle and loving."[6] This is typical of the problems of the thinking junior, which problems are frequently overlooked, because, as Mrs. Powell points out, juniors are secretive about their religious thoughts.[7] These problems which the junior is meeting cannot be fitted into a simple scheme which assumes that God's love means protection from all of the ills of life and provision for all needs and desires. God's love must not be made dependent upon the bestowal of material blessings nor upon the elimination of all sorrow. It must be placed upon a more secure basis if it is to be a vital force in his life in spite of all of the unfulfilled wishes and unsatisfied longings which are sure to come.

Jesus taught much about the love of God. What did the thought of God the loving Father mean to him? Surely it did not mean release from work, nor freedom from suffering, nor special exemption from the common lot of man. "My Father worketh hitherto, and I work."[8] "And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground";[9] "One that hath been in all points tempted like as we are."[10] It did not mean the immediate solution of all problems nor the perfect carrying out of his plans. But it meant something infinitely more than all of these. It meant the constant companionship of the Father, the continued assurance of his love, the strong conviction that

[6] Helen A. Keller: "The Story of My Life."
[7] M. C. Powell: "Junior Method in the Church School," p. 41.
[8] John 5: 17. [9] Luke 22: 44. [10] Hebrews 4: 15.

God was working with him and would ultimately bring about the triumph of the right. As the Gospel of John records his last conversation with his disciples before his crucifixion, he says, "The hour cometh, yea, is come, when ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me."[11]

Is it possible to interpret to the junior this thought of God? Is it possible to lead him from the self-centered thought of the love of God as a means of getting for himself the things which he desires to this higher thought of the love of God as companionship? Certainly it is not possible for him to grasp its full meaning; and yet there is much that it can mean to him. He is learning to know the joy of human companionship in a fuller way than has been possible in earlier years. He likes to be with his friends, to work with his father in the garden or on the automobile, to go walking with his older brother. There is some subtle pleasure in being with some one whom he loves or admires which he does not try to explain and yet of which he is quite conscious. And when he is there by special invitation, and feels sure that his friend or his father or his brother is really glad to have him, this pleasure is increased. And so he can have some understanding of what is meant when he is told that God is companionable. He will know that because God loves him he wants always to be near, always within reach, always ready to hear his children when they want to talk with him. He will

[11] John 16: 32.

come to understand that God wants him to be happy, but that he is also standing by when things come up which make him unhappy.

This interpretation of the love of God also assures the junior of understanding and forgiveness when he has done wrong, but is sorry and earnestly desires and purposes to be better. "God won't love you if you're naughty," we say thoughtlessly to a child, and it is the most profoundly untrue saying. Where, indeed, would any of us be if it were true? "While we were yet sinners Christ died for us."[12] "If we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness."[13] More often than we generally think, the junior feels distressed about some wrong thing he has done and longs to unburden himself of the depression it causes. But it is hard for him to talk with adults. They so often fail to get his viewpoint and sometimes do such strange and unaccountable things. It is a great comfort to the child to know that he can depend upon God's love at such a time.

God the Wise Father

This brings us to another characteristic of God which it is necessary that juniors come to appreciate. God is not only loving, but he is wise as well. Though his love causes him always to want his children to have the best, his wisdom enables him to know that sometimes granting their desires will bring greater unhappiness than denying them. In the hour of his deepest trial

[12] Romans 5: 8. [13] 1 John 1: 9.

Jesus prayed earnestly that the cup might pass from him; but he did not demand it as evidence of the Father's love for him. Instead he acknowledged that the wisdom of God must affect the expression of his love. "Not as I will, but as thou wilt."[14] And though in the wisdom of God he had to suffer, yet the love of God was round about him and gave him strength to bear the suffering.

Here again we are limited in what we can do for the child by his experiences. If his parents and teachers deal with him in such an uncertain and inconsistent manner that he does not have any ground for confidence in their decisions, it will be difficult for him to understand that God is always wise in his dealings. And if he is denied the things that he asks for in an unkind, unsympathetic manner, it will be difficult for him to understand that God loves him even when he denies his most cherished desire. In order to help the pupil to understand that God is all-wise as well as all-loving the junior teacher will realize the importance of giving him the companionship of a friend of whose love he is certain and in whose wisdom he can have absolute confidence.

God the Just Father

Along with wisdom there must be justice. To a junior this is very important. He insists upon having justice in all of his relationships. Nothing more enrages him than to be punished for an offense of which he is unjustly accused, unless it be to see some one rewarded

[14] Matthew 26: 39.

for some good for which that one is not responsible. To teach him, therefore, that misfortunes and illness and accidents are punishments sent by God because of his misdoing, or that some good fortune is a present from God for special merit, is a very dangerous practice.

Dr. Gregg-Smith[15] became much interested in children's thinking upon this matter and collected from children eleven to thirteen years of age four thousand answers in writing to the question, "If a boy (or a girl) tells a lie and is not found out, will he be punished?" The great majority of the answers betray the strong influence of wrong teachings about God: "We may get run over by accident, but God made the accident." "If she was a woman, God would punish her by taking her baby from her or making her marry a wicked husband." "Another way he could punish me is to make me always afraid and always very unlucky." "Perhaps he (the offender) will be poorly and go through much suffering, for God is always slow and sure." "By illness or death which otherwise would not have happened. If she is not punished in these ways, the children after her will have it handed on to them." "God might let his house be struck by lightning or something fall on him and kill him." Surely such answers do not reflect thoughts of God in harmony with the teachings of Jesus. Only a few answers suggest punishment by an uneasy conscience or by loss of the trust of others or by a sense of the disapproval of God. But such ideas as these are not beyond the comprehension of children;

[15] Gregg-Smith: "The Child's Knowledge of God."

even the second, which is perhaps the most difficult, has been made intelligible to children in such stories as that of the shepherd who cried, "Wolf, Wolf."

On the other hand, if a child's escape from a threatened accident is attributed to the intervention of God on his behalf because he had not missed a Sunday from Sunday school all the year, he is likely to come to regard good deeds as a sort of magical charm to ward off evil. And some day when the expected result does not follow—and such a day is sure to come—his faith in God will suffer along with his faith in the magic of the good deeds.

If we are going to give our boys and girls a conception of God that includes justice as one of his characteristics, our teaching in this respect must be carefully guarded. It must avoid tying up particular incidents with the judgment of God on certain deeds. How, in our imperfect wisdom, can we know this relation? Should not our aim rather be to lead our pupils to a great conviction that God's love and justice can be counted on, though we may not understand every detail of life? The experiences of great men who have lived upon this conviction, most of all the life of Jesus, are the best evidence to present in this connection. If, instead of trying to *prove* that because this thing happened therefore God is loving and wise and just, we can lead our pupils to trust the conclusions of great men and women who have acted upon this assumption, there will come to them the same conviction out of their own experience.

God and Man Working Together

Any discussion of the characteristics of God which should be presented to boys and girls must include his expectation that his children will coöperate with him in getting the work of the world done. "My Father worketh hitherto, and I work." In such words as these Jesus expressed the thought of working with God, and for those who are striving to be his followers they should be a stimulant. God gives his gifts freely and bountifully; but he does not give them to be used selfishly, extravagantly, or unworthily. They are to be used thoughtfully and reverently. If God gave man no part in his plans for the world, how devoid of zest and enthusiasm and high endeavor life would be! If all things needful for man's happiness were done for him without any effort on his part, how tedious the years would seem! But on every hand are evidences that God expects his children to work with him to make the world beautiful and fruitful and good.

The farmer who does not make the best use of his ground, the miner who does not exercise care to avoid waste in producing coal, the manufacturer who does not see to it that the best possible material is made in his factory—none of these is a worthy son of his Father. He is failing to coöperate with God in his plan for the world.

The junior boy and girl can understand something of this situation and will appreciate it. They like to feel that they are helping as well as being helped. They will welcome the suggestion of ways in which they can

work with God. They will feel far more interest in God's work if they are led to know that that work is also theirs. They will feel far more gratitude for the gifts of God when they have felt the joy of making those gifts available to others. God presented simply as the source of all things, the limitless giver, the inexhaustible reservoir, will not appeal to juniors nearly so strongly as will the friendly Ruler of the universe with whom we work. Moreover, by coöperating with God the junior will come more and more fully to understand the purposes and character of God.

God the Father of All Men

This leads us to the consideration of the universal as well as the individual Fatherhood of God. All of us are willing enough to think of God as *my* Father, and we are even willing to extend the term and say that God is *our* Father provided that we can interpret the *our* to mean those in whom we feel some special interest. Theoretically, indeed, we may say that all men are God's children; but we are rarely ready to accept this statement in its full meaning.

Consequently, we teach the boys and girls to think of God as their Father in some special sense which is not to be shared by others less favored. As a result, there grows up an idea of God that is not far removed from that of the tribal gods of olden times. All of us know what occurred during the World War. We were praying, not that right might triumph, not that God's will might be done, but that *our* armies might be victorious. We were striving, whether consciously or not,

to reduce the God of all the world to the status of a national war god, fighting for his particular nation against all others.

This spirit is easily caught by juniors. They pray for varied selfish interests without any regard for the effect the granting of the prayer may have on others. In fact, they are often quite outspoken in praying for some positive disaster to some other group or individual if it will advance their own interests. For instance, a junior boy who was very enthusiastic over the town baseball team was heard to pray the night before a game with a near-by town, "O God make our team win; but if it can't, then make it rain so there can't be a game."

How can we save the children from such thoughts of God? Only by keeping constantly before them the life and teachings of Jesus. Can we read the Gospels and think that God would arbitrarily punish one of his children that he might reward another? Jesus *showed* us the Father. The God whom we ask juniors to worship is *like Jesus*. The Fatherhood of God, if it has any meaning at all, means that God is the Father of all men, yearning for them, desiring their happiness, eager for their love, whether they acknowledge him or not. If this conception of God is presented to children, they cannot think of other races or nations with contempt or hatred; but rather they will feel impelled to do all in their power to help and encourage those who have not had the opportunities that have been theirs. They will sincerely desire, not the granting of personal wishes, but the highest good for all men.

God the Father Almighty

In our emphasis upon the gentle and fatherly attributes of God, we must not forget that juniors need also to know that God is the Creator and the all-powerful Ruler of the universe. In our reaction from the harsh, judicial idea of God which was formerly presented to children we are in danger of taking away the feelings of awe and reverence which they ought to have in his presence. The majesty of God, his creative power, his holiness, his might—there should be ample material in our junior curriculum for the presentation of these characteristics. "The thought of an Almighty God comes in its first form from observation of nature. Power in nature is an obvious and sometimes an overwhelming fact. . . . The earliest human worship was worship of power."[16] It is particularly desirable that this element in the charcter of God be emphasized in the Junior Department. Boys and girls of this age are greatly impressed by power wherever it is manifested. Through an appreciation of the power of God they may readily be brought into the attitude of worship.

> "When I consider thy heavens, the work of thy fingers,
> The moon and the stars which thou hast ordained,
> What is man that thou art mindful of him?"[17]

If we can lead our juniors to share the wonder and the awe of the psalmist as he views the work of God in the physical universe, we shall have helped them to a

[16] W. N. Clarke: "An Outline of Christian Theology," p. 85.
[17] Psalm 8: 3,4.

more adequate conception of God. All about them are the evidences of the present power of God in the world, ever creating new and wonderful things for his children. In the presence of these things they will learn to say with reverence and conviction, "I believe in God, the Father Almighty."

Suggestions regarding ways of helping the children to build up a conception of God such as we have been considering will be given in following chapters.

FOR ADDITIONAL STUDY

1. A treatment of this subject which is worth while and very readable is R. L. Swain, "What and Where is God?" (Macmillan Company, 1920).

2. For a study of the ideas of God prevalent among children, and some explanation of their sources, Prof. J. B. Pratt: "The Psychology of Religious Belief," chapter 7, will be interesting and profitable. (Macmillan, New York, 1907.)

3. A systematic study of the nature and character of God will be found in W. N. Clarke: "The Christian Doctrine of God." (Scribner.)

4. T. Gregg-Smith: "The Child's Knowledge of God." (MacMillan Company, London, 1920). This book will prove stimulating and may be a revelation to the teacher of some ideas children get from carelessly taught Bible lessons. Whether or not one agrees with the author in matters of detail, the general proposition of the book should be considered carefully by teachers.

SUGGESTIONS FOR CLASS DISCUSSION

1. The following report was made in a teacher training class: "In a certain town where an evangelistic meeting was being held a hardened sinner was one day standing under a tree talking with another man about the meeting. He used very abusive language in speaking of the evangelist. Just as he had made one especially

violent statement lightning struck the tree, a limb broke off and fell upon the man, crushing him to the earth. The incident was frequently referred to in the town as an evidence of the avenging power of God." What do you think of the idea of God which this reflects?

2. In a certain Sunday school building there is a painting in the front of the room of a great eye. Under the painting is the quotation, "His eyes behold the children of men." What influence do you think this would have upon the children's idea of God?

3. Would you use this song in teaching juniors to understand the character of God? Why?

"God the all-terrible! thou who ordainest
Thunder thy clarion and lightning thy sword;
Show forth thy pity on high where thou reignest;
Give to us peace in our time, O Lord.

God the Omnipotent! mighty avenger,
Watching invisible, judging unheard;
Save us in mercy, O save us from danger;
Give to us peace in our time, O Lord."

4. What idea of God is reflected in the prayer of David in Psalm 109: 1-15?

5. Do you think God is concerned about the details of your life?

6. Do you think God holds you responsible for your conduct? If so, in what way?

CHAPTER III

THE JUNIOR'S APPROACH TO GOD

THOUGH there must be some definite instruction about the nature of God in order to protect the child from the crude and erroneous ideas which he is likely to pick up in various ways, no argument is needed to convince the Church school teacher that mere *information about* God in inadequate. A child may know the attributes of God so that he can recite them glibly enough and yet be far from any vital *experience* of God. It is this essential element in religion that we seek to develop through the service of worship.

THE NATURAL TENDENCY TO RESPOND TO RELIGION

In seeking to awaken and develop the religious life of the child, we must proceed upon the assumption that he has a natural tendency to respond to the religious appeal. We have seen (Chapter I) that men of all ages and all stages of civilization have some sort of worship. It seems that mankind has an innate longing for fellowship with the Eternal which nothing else can satisfy. "As the hart panteth after the water brooks, so panteth my soul after thee, O God"[1] seems to be the universal experience of the race.

The fact that the child has a natural tendency to respond to religion does not mean, however, that he has a natural tendency to be a *Christian*, nor does it mean

[1] Psalm 42: 1.

that he will naturally escape those wrong ideas of God of which we spoke in the last chapter. But it does give us the opportunity to work with assurance at our task of nurturing the religious nature and directing it toward the ideal. It is our part to help the child to build up a *worthy* religion that has its center in the "God and Father of our Lord Jesus Christ."[2] Since "we needs must love the highest when we know it,"[3] we can have confidence that the child will respond joyously to this teaching and will learn to worship the Father in spirit and in truth.

The Need for Graded Worship

This is, however, a gradual process. The little child, even though he has the very best training and example, will not have so full nor complete an experience of God as will a mature man or woman who has lived all of life in the companionship and service of God. Religious worship will be *real* and vital and meaningful to the child; but it cannot have the richness of the experience of a mature Christian. This brings us to the problem of giving appropriate training in worship to the children at each period of their development. We may accept the fact that we cannot be of very much help to our juniors in this regard so long as we try to train them in worship through a service prepared chiefly for those of other ages. That is, if the Church school meets in general assembly, all ages together, we cannot hope to give the juniors the particular help that they need in order to establish, vitalize, and enrich their personal re-

[2] Romans 15: 6. [3] "Idylls of the King."

lations with the Heavenly Father. They are *different* from the children of the Primary Department, on the one hand, and from the young people on the other. They have different interests, different abilities, different terms, see life from a different viewpoint. Their approach to God will, therefore, be different from that of the younger and from that of the older members of the Church school. This does not mean that there are not indispensable values coming from worship with mixed groups such as the family and the church congregation. Something is gained in the associations of such occasions which no junior service can supply. But we do mean that in addition to this social worship there should be special junior worship in order fully to meet the needs of the child.

Obviously, then, we shall need to have a separate room in the Church school building in which the juniors can meet in their own group, without the other members of the school present, for training in worship. This room must, first of all, be equipped for the physical comfort of the children who are to occupy it, in order that all distracting influences resulting from physical discomfort may be eliminated. The details of the equipment need not be discussed here. They are adequately treated in another unit of the training course (Junior Department Administration). It is, however, a matter which must be in the background of our thinking as we plan to train juniors in worship.

How is a worship service to be planned that will help the juniors? How long will it be? What will be its content? What will be the nature of the program?

These and countless other questions must find their answer through a study of the children for whom the program is to be planned. We cannot help the boys and girls to come to know God unless we give them an avenue of approach that has its foundations in their own natures and experiences.

Activity and Worship

In a training class of junior workers, the instructor was asked in all seriousness if she honestly thought that it was possible to have a quiet, reverent service of worship in a Junior Department. The questioner even pressed her point, calling to mind the fact that the junior is constantly "wiggling" and, in view of this, expressing her conviction that it is impossible to keep him *quiet and still.* Of course there need be no discussion of the statement that a junior is active: all of us who work with him know that this is true. But the question is, "Is this activity an asset or a liability in the Junior Department?" It is indeed true that each of us at one time or another has wished that some particular boy or girl could be *held* still; but would we honestly want them to be motionless? Can we not rather find a way to take this activity into account in our program? For instance, since we know that juniors are full of physical energy which they cannot suppress for a long period of time, we shall pursue the path of wisdom and provide for movement. We shall allow them to march to their places before the service. We shall provide for standing and sitting in order to give a bit of movement during the service. We shall not expect them to sit

through a long, tedious "talk" or "explanation," but shall arrange the service so as to provide for participation on the part of the children as frequently as possible. In general, we shall respect the physical limitations of the children and avoid long periods of inactivity.

Having made sure that our program does take into account these facts, we may count the natural activity of the junior as a real asset. Instead of looking on indifferently, he will participate eagerly; instead of sitting by in languid listlessness, he will be alert, wide-awake, responsive.

For, along with this physical activity, there is a mental keenness which presents a real challenge to the junior leader. The junior is hungry for new experiences, eager for new knowledge, ever seeking new sensations. While this activity leads frequently into all sorts of mischief which is a source of occasional discomfiture to the teacher and superintendent, it may, if wisely directed, become the means of enriching the life of the child in a way that is scarcely possible at any other period of his development. If we are to avoid mischief-making during the worship period, we must not only take into account the physical needs of the child, but must also make sure that the content of the program is of such a nature that it will command the respect of his inquiring mind. A program full of fresh, interesting material which has real *worth* will not only hold the attention of the group, but will also insure their active participation in the service. On the other hand, a program which is characterized by trite phrases, worn-out comments on the lesson, poorly selected hymns, and monotonous,

irrelevant prayers will breed mischief, no matter how carefully the children are instructed to "be reverent." There is simply nothing there to which they *can* pay attention, and so their alert minds naturally seek something more interesting to occupy them.

Natural Capacities to be Used

As we watch the boys and girls whole-heartedly entering into their strenuous games or listening with absorbed interest to the account of some strange adventure or of some new invention, we wonder if, after all, we can hope to induce in them those higher emotions which real worship implies. They seem so wrapped up in *things*. But when we see them in that rare worship service which is planned by one who really knows juniors, we feel with a thrill of certainty that it *is* possible. In that service there is every evidence of deep reverence, of heart-felt gratitude, of genuine devotion. If we talk with the junior superintendent about the service, she will tell us that she knows from experience that it is, indeed, possible to get an atmosphere of real worship in a Junior Department and to secure real participation from the group, because the emotions of the junior are very intense. They can be stirred readily and will find expression as the children enter whole-heartedly into the service of worship.

But we notice, too, that the service is brief. If we speak of this to the junior superintendent, she will explain the reason. She will tell us that the junior's emotions are transient as well as intense and that they cannot be sustained over a long period. They can feel *very*

reverent, but they cannot feel so continuously for a long period. Neither can they control their emotions very effectively; and it is wise to bring the service to a conclusion while the emotions are active rather than to let it continue after they have cooled. By concentrating into a few moments the very best devotional material that is possible for juniors to have, we can give them an experience of real worship that will be of lasting value.

Just as the high light in a painting gives life and color to the whole canvas, so the worship service gives vitality to the program for the entire session of the school; but just as the effect of the high light in the picture is marred if it is spread over too large a space, so the worship service will lose its value if it is prolonged beyond the pupil's ability to enter into it.

In addition to alertness, eagerness, and a capacity for intense feeling, the junior has yet other natural characteristics and interests which we must consider in our effort to bring him into communion with God. We have seen (Chapter II) that the junior needs to know more of the nature of God than it was possible for him to understand in earlier years. His natural admiration for power will make him ready to respond to the thought of the magnitude of the creative work of God. And so our worship programs will present the thought of God's power in such a way as to develop within the child an attitude of reverent awe mingled with a feeling of satisfaction that this all-powerful God is the same loving Father whom he has known all along.

Again the developing capacity for loyalty and interest in the heroic gives the junior leader a larger opportunity in working out programs which show Jesus Christ as the Hero of heroes. Such programs will call forth on the part of the pupils admiration for his powers of leadership which may be developed into wholehearted loyalty to him as Lord and Saviour. During this period, it is necessary only to give the boys and girls a chance in order to have them enthusiastically acknowledge Jesus as Lord of their lives. "And I, if I be lifted up, . . . will draw all men unto me"[4] is never more easily demonstrated to be true than when one is working with juniors.

The broadening experience of the child of junior age, giving him contacts with men and women and boys and girls of other standards and of other ideals, makes it essential that he build up for himself a rule of living that will stand the test of ridicule and the persuasion of the gang. This means that the rule of living must be backed up by a firm belief on the one hand in a righteous God who demands hard things of his children, on the other hand, in a loving, present God who is ever ready to help his children when they are fighting a hard battle for the thing they know to be right. Our worship services must take into account this need of the children and see to it that they are given ample help in undergirding their conduct with a sense of God's immediate interest in it.

Moreover, the growing interest in geography is giving

[4] John 20: 32.

rise to more frequent and more intelligent thought about people of other lands. It is essential that these first thoughts of people of other lands be so directed as to lead to Christian attitudes toward foreigners. If the worship service of the Church school will, then, take account of this new and absorbing interest, it may be able to lay the foundations for a vital belief in the brotherhood of man.

The Junior's Language of Worship

We have noted that the junior is reticent about his religious life. It is difficult for him to express his feelings and voice his longings. For this reason we should select for our worship services only such materials as will provide the pupil with a "language of worship." We want the hymns, prayers, Scripture readings, etc., to help the boys and girls to worship by helping them to express their aspirations and needs.

But it is in seeking for such material that we come upon one of the most serious difficulties that face us in our efforts to plan appropriate worship services for juniors. So much of the devotional material—the hymns, the psalms, the great prayers of Church leaders—are saturated with symbolism and abound in abstract terms. To interpret this material to a junior, if it is not indeed impossible, at least requires so much explanation that much of its value is lost. We must face the fact that junior boys and girls get very little meaning from figures of speech and so use simple phrases that mean just what they say and not something quite different. They see only surface resem-

blances between two things, not hidden resemblances. They can see that a loaf of bread is something like a pound cake; but they are sorely puzzled when we say the Bible is the bread of life. The Bible and bread are not alike in appearance, they are not alike in use; and so, to juniors, they are not alike. The hidden, symbolical likeness, so evident to adults, is not apparent to them.

While it is permissible and even valuable to give juniors a limited amount of the worship material that has come down through the years, because of its rich associations with the noble strivings and achievements of Christians of splendid faith, still we cannot expect much real response from the pupils if their services are not comprehensible.

For instance, let us notice the magnificent piling up of figures in Psalm 18:

> "Jehovah is my rock and my fortress and my deliverer;
> My God, my rock, in whom I will take refuge;
> My shield, and the horn of my salvation and my high tower.[5]"

It is our conviction that this would convey to a junior very little impression of the power and the care of God which are so evident to the adult reader. Instead of passages of this sort, the junior needs passages that tell what it is specifically that God *does*. In another of the Psalms we have such a passage, one that carries its own meaning without explanation:

> "He sendeth forth streams into the valleys;
> They run among the mountains;
> And give drink to every beast of the field;

[5] Psalm 18: 2.

He causeth grass to grow for the cattle
And herb for the service of man,
That he may bring forth food out of the earth.[6]"

It is indeed true that we are limited in our selection by the paucity of material that does contain the concrete elements; but is it not more satisfactory to use a few passages of the sort we feel convinced that juniors need rather than to use a wider range of selections that are of doubtful value to them?

In selecting our worship materials, then, let us notice very carefully these points: Is the language symbolic or concrete? Is the thought general and abstract, or specific and definite? Is the experience depicted one which a junior may normally be expected to understand? This does not mean that we are to be commonplace or obvious. There *is* material available of high literary merit and deep religious value which is yet within the comprehension of the boys and girls whom we are endeavoring to bring into the presence of God. It is this material which we must use if we are to accomplish our purpose.

Showing the Father Through the Life of Jesus

In thinking of this question of the material that must be used to make God real and in wondering where we are to find it, the words of Jesus come to mind: "He that hath seen me hath seen the Father."[7] In the life of Jesus there is much concrete material showing what he did, how he lived, how he treated his friends, how

[6] Psalm 104: 10,11,14.
[7] John 14: 9.

he served those who needed him. It is to this material that we shall turn frequently if we are really to show our pupils the Father. It is through the love which will be inspired by the stories of the courage and gentleness, the fearlessness and the humility of Jesus that we may hope to win the pupils to a definite determination to try to live as befits the children of such a Father as Jesus has shown us.

The Importance of the Junior Period

The privilege of leading the junior to worship the Father takes on even greater significance when we realize that during these years his primary attitudes toward the Church and religious practices are being formed. If he does not come to feel during these years a conviction of real worth, of vital meaning, in connection with religious services, the whole of his life will be poorer. If indifference, irreverence, carelessness, or contempt comes to be his attitude toward the Church while he is a junior, it will be difficult to change this attitude in later life. But if, on the other hand, habits are formed of real participation in the worship service, of eager response to the thought it presents, of joyous appropriation of the help it affords, then we will have builded in our pupils a lasting foundation for a truly religious life. The habits and attitudes which he forms will be determined largely by the experiences he has in the Church school.

Taking into account, then, the natural characteristics of junior boys and girls, their limitations as well as their capacities, let us plan services of devotion that

make it possible for them really to approach the Heavenly Father.

FOR ADDITIONAL STUDY

1. Mary T. Whitley: "A Study of the Junior Child." (The Westminster Press, Philadelphia, 1923.)
2. Marie Cole Powell: "Junior Method in the Church School," Chaps. 1, 2, 3, 11. (Abingdon Press, 1923.)
3. Norsworthy and Whitley: "The Psychology of Childhood "
4. Hugh Hartshorne: "Childhood and Character," Chaps. 9, 10, 11, 12. (Pilgrim Press, 1919.)
5. Luther A. Weigle: "The Training of Children in the Christian Family," Chapter 12. (Pilgrim Press, 1922.)

SUGGESTIONS FOR CLASS DISCUSSION

1. What justification is there for the statement that man is *naturally* religious?
2. If you could choose between two groups of juniors—one quiet, reticent, deferential; the other vigorously active, outspoken, hard to convince—which group would you choose? Why?
3. Read carefully the words of "O Worship the King" (No. 106 in the Methodist Hymnal). Would you choose this hymn for a worship service in a Junior Department? Why?
4. Do you think juniors should learn the Beatitudes? The Apostles' Creed? The Ten Commandments? Why?
5. Would a story of a man who was honest under great temptation in a big business deal help a junior boy to be honest on his examination when he was tempted to cheat? Why?
6. Try to get from a junior child a definition of love, of joy, of goodness, of honesty. Do not give any help. Bring these definitions to class. In the light of these data, what would you say about the juniors' understanding of abstract terms?

CHAPTER IV

TRAINING JUNIORS TO PRAY: THE MEANING OF PRAYER

"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high."[1]

If one should attempt a definition of the vital, intimate experience which we call prayer, it is probable that no more satisfactory one could be found than these stanzas of the familiar hymn. Prayer is, indeed, the most simple, natural, and universal approach to God. The order of service, the ritual, the liturgy, the administration of the sacraments—upon the value of these there is a wide difference of opinion even among evangelical Christian Churches. But there is no religious body from the savage group worshiping a strange god through weird ceremonies to the most progressive Christian denominations in which prayer does not have a primary place. We can think of a service without a sermon, or without a ritual, or even without music; but a service of worship without prayer is unthinkable.

[1] James Montgomery. (No. 497, Methodist Hymnal.)

"In even savage bosoms,
There are longings, strivings, yearnings
For the good they comprehend not,
And their feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness
And are lifted up and strengthened."

There is, to be sure, a bewildering variety of ways in which men have sought to make their approaches to God. Indeed, as we consider the practices which share the name of prayer, we wonder if they have anything at all in common. They reflect many different ideas of God and of his relation to his children, they expect different results, they indicate different views of the universe as a whole. But they have this in common: they are all attempts on the part of man to get into communication with that Power which he believes to be supreme in the world. Of course a man's view of the nature of the Being to whom he prays will determine largely the content and the purpose of his prayers.

Our problem, however, is not one in comparative religions, but a very much more concrete and practical one: how can we train junior boys and girls in prayer through the Junior Department of the Church school? We are concerned, then, not with the different practices of prayer among the different nations and religions, but with prayer as it forms a part of *Christian* worship.

We shall realize at once that no such consideration of prayer is possible without going immediately to the teachings and practices of Jesus.

Prayer As Communion with the Father

We may say that the supreme value of prayer to Jesus was fellowship and communion with the Father. We read that he arose "a great while before day and went out, and departed into a solitary place, and there prayed";[2] that he "departed into a mountain to pray";[3] "he withdrew himself into the wilderness, and prayed."[4] As much as he loved to work for mankind, there came times when Jesus felt constrained to leave the pressing throngs and even his own disciples to go away by himself to talk with his Father. There are other references to his praying with his disciples and for his disciples; but these prayers in the solitary places were of a different nature. No mention is made of their content; he did not tell his disciples what took place at these times. They were the periods of intimate, complete fellowship with the Father, which was the unfailing source of his joy and strength and courage.

In the prayers of which we have record there frequently occurs such a phrase as this, "Father, I thank thee." And certainly in our experience prayers of thanksgiving ought to have a large place. The recognition of God as the source of life and all its blessings and the expression of gratitude will strengthen the bond of fellowship between man and God and make more real the sense of God's presence and interest in our lives.

Prayer for Spiritual Blessings

In the prayer which Jesus gave his disciples in answer

[2] Mark 1: 35. [3] Mark 6: 46. [4] Luke 5: 16.

to their request that he teach them to pray, we find that of the five separate petitions four are for spiritual blessings. "Thy kingdom come"; "Thy will be done"; "Forgive us our sins"; "Lead us not into temptation, but deliver us from evil."[5] Such petitions we may offer in confidence that that for which we pray is in harmony with the will of God. We may be assured that God longs to hear such prayers and yearns to answer them. And yet for two thousand years millions of Christians have been praying for these blessings, and we need only look about us to see that God's kingdom has not come, that his will is not being done. If God hears and answers prayer, why do such conditions exist? If the answer to prayer depended only upon God, we may be sure that they would not exist; but God has so planned his world that the answer to any prayer depends partly upon the pray-er. God has given man the privilege of choosing whether or not he will align himself with the divine plan. To pray sincerely that God's will may be done means that a man's supreme desire is to know God's will for his life and to carry it out. To pray effectively for the coming of the kingdom means that a man's deepest longing is to know and to do his part in bringing about the coming of the kingdom. To pray honestly for forgiveness means that a man feels a real loathing for the sin he has committed and honestly yearns to put it and all similar matters entirely out of his life. To pray sincerely "lead us not into temptation" means that a man really wants to keep away from those things

[5] Luke 11: 1–4.

which make it hard for him to live up to his ideals and that he will avoid every occasion which might give rise to them. This sort of petition is no trivial matter. It requires patience and faith and sincerity. Prayer of this type has rightly been called a battle field. Here men strive fiercely to overcome their lower desires and struggle for clear vision to see and strength to do the will of God. As Phillips Brooks said: "God's mercy seat is no mere stall by the vulgar roadside, where every careless passer-by may put an easy hand out to snatch any glittering blessing that catches the eye. It stands in the holiest of holies. We can come to it only through veils and by altars of purification." Such prayer as this we hear in Gethsemane when, "being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground"; and yet he could say, "Not my will, but thine, be done."

Whenever man thus rids himself of all of his own desires and ambitions and prejudices and prays honestly and earnestly that he may know the purpose of God he may rest assured that that purpose will be revealed to him. It may not be in one sudden inspired moment when the whole plan is opened before him. Indeed, rarely will it be so. But bit by bit, as he works to the limit of his own best judgment and his own strength, the way of duty will become increasingly plain before him. He will see more clearly, he will measure consequences more accurately. Perhaps the whole may not be revealed even after years of work and prayer; but "the object of the life of prayer . . . is to keep the gate of the mind open to, and appropriate and make our

own increasingly, those suggestions which come from God."[6] It is the mature fruit of the prayer life to be able unerringly to recognize and appropriate these suggestions.

Of course such prayer can be possible only to those who think of God as a Father who loves his children, knows what is best for them, and is seeking their coöperation in working out his plans. It implies real *trust* in God, real *faith* in his love and wisdom. The more one prays in such a spirit as this, the more one becomes conscious of the need of prayer. As he comes more closely in touch with God he sees more clearly the work which must be done in the world and realizes afresh his need for the help of God in serving effectively his generation. Only through such prayer can man's vision of the right be so quickened, his determination so strengthened, his courage so reënforced that he can most confidently and successfully fight the wrong in social and civic life. Only through prayer can his sympathies be so enlarged, his love for mankind so broadened, his faith in his fellow men so increased that he can most unselfishly and most wisely serve them. Prayer "cannot change God's intention, but it does change his actions."[7] When we pray the way is opened for God to do the good things he has longed all along to do.

To face squarely the challenging demands of Jesus Christ brings a man quickly to the limit of his own resources. The tremendous and seemingly insurmount-

[6] F. R. Barry: "Christianity and Psychology," p. 104.
[7] H. E. Fosdick: "The Meaning of Prayer," p. 69.

able difficulties in the way of carrying out in any adequate way the program of the Christian religion in our present-day civilization would discourage any save the man of prayer. To him the difficulties will only be an incentive to greater effort.

"For those who have come under the influence of Jesus will see this world not as a blank problem, but as the opportunity for God's resourcefulness. . . . For to be in touch with Jesus, and to have the right to draw upon his Spirit, is to be in touch with infinite resources. We have only to take and spend them and take more. . . . We tap here the deepest experience of the Christian believer, where no language is adequate to express the great fact that can only be discovered by those who will make the venture for themselves. We can but echo St. Paul in his attempt, when he took words and strained them till they broke, forcing them to say what was in his heart: 'All things are yours, things present, things to come, life and death, all are yours, and ye are Christ's, and Christ is God's.' "[8]

In what striking contrast to this sort of prayer is that spirit of bargaining with God which characterizes some prayer! "If thou wilt grant this desire, then will I serve thee." How unlike the spirit of Jesus are such attempts to persuade God to do our will by promising to do his will in the future!

Prayer for Material Blessings

We find, however, that in the prayer which Jesus taught his disciples there is also the element of petition

[8] F. R. Barry: "Christianity and Psychology," p. 156.

for material blessings. "Give us this day our daily bread" finds a place along with the other petitions in this prayer. This is a specific request of a child to his Father, made confidently, expectantly. On other occasions Jesus taught that God was more eager to give good gifts to his children than they were to receive them and that he would no more think of giving evil when good was desired than an earthly father would think of giving his child a serpent when a fish was asked for. According to Jesus, God's will for his children is altogether good.[9]

What, then, shall we teach our boys and girls about petitions of this kind? Shall we encourage them to ask in childlike faith for whatever they desire, from a toy to the triumph of a certain party in a city election, leading them to expect that because God loves them he will grant their requests? Of course to all of us the simple faith of a little child is a beautiful thing. We shrink from the thought of disturbing his perfect confidence that God will do whatever he asks him to do. We recognize that this confidence, this feeling of friendly intimacy with God, is a priceless possession, the very corner stone of a really religious life. We want to keep it. We want the child to talk to God about everything that concerns him. And yet is it fair to the child to allow him to form a wrong idea of prayer, an idea which will inevitably lead to serious perplexities and grave doubts if not to positive disbelief? For in the life that lies before him every child will earnestly desire many things which God cannot grant, will pray from

[9]Matthew 7: 9–11.

the depths of his being for many things which will not come. And if his faith in God's goodness is bound up with faith in receiving an affirmative answer to every request he makes of God, his religious life faces grave peril.

Jesus said, "Ye know not what ye ask."[10] Do we not see the answer to our perplexity regarding petition in this simple statement? We ask and receive not, not because God does not love us and want us to be happy, but because we are so ignorant that we do not know how to ask for the things that will make happiness possible. The limits of our knowledge are so narrow. There are whole realms of which we know nothing. We look back a few hundred years and marvel at the ignorance of our ancestors regarding such everyday matters as electricity and the radio and steam power and countless other things which our little children know familiarly. We smile at the ignorance of less educated races to-day as revealed through their superstitions. We note with amusement their faith in amulets to avert accidents. We are sure from our wider knowledge that a bit of colored cloth or of metal cannot prevent mishaps. Colored cloth and metal medallions have no properties that make it reasonable to suppose for a moment that they can prevent disasters.

And yet when we compare our own field of knowledge with that of some outstanding person of whom we know we are struck with *our* amazing ignorance. There are so many things that we have never heard of with which he is thoroughly familiar. There are laws governing the movements of planets and comets and stars which we

[10] Mark 10: 38.

have never known existed, but about which he talks confidently. As we hear the astronomers talk about these laws of the solar system we feel keenly conscious of our ignorance. But when we hear men who are "authorities" in astronomy acknowledge humbly that there are whole realms about which they know absolutely nothing we begin to come to some understanding of the vast regions beyond the limits of human knowledge.

How, then, in our ignorance of the great, universal purposes of God can we *demand* that our wishes be granted? How can we be so confident that the thing which seems good to us is not really the worst thing that possibly could happen? How can we know that it will not bring calamity to some one else? How can we know that it will not interfere with the coming of some far greater good? *We cannot allow faith in the goodness of God to depend upon his granting affirmatively every petition we offer, because our knowledge is so limited.* If our knowledge were infinite, if we could foresee unerringly the consequences of every deed, the complete results of every act, and if our purposes were altogether good, then, perhaps, we could be sure that whatever we asked for would come to pass. But what would our requests be under these circumstances? They would be the will of God. Perfect wisdom, perfect goodness—that is God. And that is what we can avail ourselves of if we are willing to leave our desires and our longings with him to deal with as perfect love and perfect wisdom direct.

A great Christian minister [11] has pointed out the differ-

[11] H. Clay Trumbull.

ence between *faith in prayer* and *prayer in faith*. Faith in prayer may be presumption, making demands on God, clamoring for the granting of specific requirements. It makes prayer a sort of master key by which man opens the doors that stand between him and his desires. Prayer in faith, on the other hand, while it asks passionately, makes no demands. It recognizes the greater wisdom of God and is sure that all things will work together for good to those who love him.

Man's Part in Prayer

This leads us to a discussion of a matter which has been suggested throughout this chapter: How far is man responsible for making possible the answer to his prayer? Can man hinder God in his desire to answer prayer? At the risk of repetition, let us consider this question somewhat in detail.

May we use a similar question and ask, "Can a child hinder a parent in his desire to give the child the good things of life?" All of us have seen incidents which lead us to answer in the affirmative. The boy whose father *must* not give him the bicycle he so longs for because the boy is so reckless that such a gift would mean certain injury; the girl whose mother *cannot* give her the benefits of a musical education because the girl will not receive the gift; the young people whose parents *dare* not give them the independent income they can afford because the young people are so selfish that the parents know that such gifts will be misused.

And so it is in God's dealing with his children. Some pleasures he must not permit us to enjoy because we

have not self-control enough to use them wisely. Some good gifts he cannot give us because we will not receive them. Some powers he must not give us because we will not use them unselfishly.

As we hear some discussions of unanswered prayer, which clearly indicate that the pray-er was deeply disappointed in not receiving the answer he expected and that his faith in the goodness of God was seriously shaken, do we not sometimes wonder if a little more effort on his part would not have helped the situation? If instead of complaining about God's negligence he had been a bit more careful to avoid negligence on his own part, the result might have been different. Certainly it is unreasonable to expect God to do for man the things which God has given man the ability to do for himself, the things which are clearly his own responsibility. As has been said before, God chose to build his world on a different plan. He chose to give man the privilege of deciding whether or not he would work with him. If man decides to violate known laws of health or of the care of children or of finance or of agriculture and then prays that God will step in and right all of the wrongs which his carelessness has caused, is he not dishonoring God? He is putting him on the plane with an overly indulgent parent who wins the contempt of his neighbors by "spoiling" his children. Of course the infinite compassion of God causes him to help man avert the consequences of his folly; but *he expects man to work with him.* The mother who does not learn the definitely established and easily accessible principles of the correct feeding of children, who does not take the time and

the energy necessary to know her children and become a vital factor in the development of their lives, should not expect God to intervene and make model men and women out of them. But when, to the very limit of her opportunity and ability, she has done all that she can to help her children develop all of their higher possibilities, then she may confidently expect that God will take her imperfect best and multiply it many fold. How often do we hear Church school teachers wondering why God does not answer their prayers to touch the lives of their pupils, when we know that the teachers are not spending the time and energy and intelligence necessary to make the class period vital and challenging! How often do great congregations pray passionately for the triumph of some cause of righteousness and then bewail the fact that evil is stronger than good, when, instead of going forth to work with all of their strength of mind and soul and body to bring about the triumph of the cause for which they prayed, they have gone placidly about their business as soon as the Sabbath was past!

God is infinitely merciful to forgive man his innumerable shortcomings and failures to measure up to the highest that he knows, and God is infinitely tender in dealing even with willful misdeeds. How else could man survive in a world so full of perplexing problems, so full of pressing duties that there is not time to learn the things that he ought to know or to carry out the plans that he knows are right? How else could he "carry on" amid the overwhelming tasks that confront him at every turn of the road? That was what Jesus taught: that God was loving and forgiving and tender,

not because of man's merit, but because of his own yearning fatherhood. As we think of the enormous extent of our ignorance, of the constant failure to work to the limit of our strength, of the shrinking from hardship that deadens our courage—as we think of the things that we have left undone as well as of the things that we have done wrong and yet see how much of goodness and of happiness there is in the world, then does the great love of God become evident. In spite of man's interference through his selfish seeking for wealth or fame or power or ease, in spite of his indolence, in spite of his ignorance, God yet makes possible an amazing amount of joy in the world and gives man opportunities almost without number to cease to do evil and to learn to do good. But if men would only pray more earnestly, more intelligently, more regularly, and so come more clearly to see the will of God as it relates to the affairs with which they are dealing, and come more wholeheartedly to desire to carry out that will, then, indeed, God's kingdom would come and God's will be done on earth as it is in heaven.

(Note: Suggestions for helping the pupils to develop right ideas about prayer and to form right habits of prayer will be given in the next chapter.)

FOR ADDITIONAL STUDY

1. A book which has been of great value in helping young people to a better understanding of prayer and which has inspired them with a new desire to pray is H. E. Fosdick's devotional study, "The Meaning of Prayer." (Association Press, New York, 1916.)

2. The chapter in J. B. Pratt's "The Religious Consciousness"

which deals specifically with prayer (chapter 15) is a sane and thoughtful presentation of the psychological background of prayer.

3. One of the very best books dealing with religion in relation to modern psychological developments is F. R. Barry's "Christianity and Psychology." (Doran Company.) It is thoroughly in sympathy with the fundamental positions of evangelical Christianity. Chapters 5, 6, 7 bear especially upon the matter of prayer.

4. A popular and practical treatment of the subject will be found in R. C. Cabot: "What Men Live By." (Houghton-Mifflin Company, New York, 1914.)

5. R. H. Fisher: "Religious Experience" (The Baird Lectures, 1924). Doran Company.

6. Two volumes of essays by English writers edited by B. H. Streeter, "Concerning Prayer" and "The Spirit," are invaluable for a student who wishes to give some real study to the subject. They are vital and reverent and exhaustive. (Macmillan Company, 1919.)

SUGGESTIONS FOR CLASS STUDY

1. What criticism would you make of a mother's method who, each evening as her little boy was ready to go to bed, called, "Come, son, say your prayer"?

2. How does one's thought of God influence his prayers?

3. Comment on the thought of prayer expressed in this stanza of Milton S. Littlefield's hymn, "O Son of Man":

> "And thus we pray in deed and word,
> Thy kingdom come on earth, O Lord:
> In work that gives effect to prayer
> Thy purpose for thy world we share."

4. Do you practice intercessory prayer? Do you believe that it actually affects the conduct and character of others? Why?

5. Can you recall in your own prayer experience an incident

in which, as you look back upon it, you see that you interfered with God's giving an affirmative answer?

6. Do you think there is such a thing as dishonest prayer? Do you think there are circumstances under which one has no right to ask God's help?

7. What do you think Paul meant when he said, "Pray without ceasing"?

CHAPTER V

TRAINING JUNIORS IN PRAYER: METHODS

Bearing in mind, then, the Christian meaning of prayer, how are we to train the boys and girls in the Junior Departments of our Church schools to pray? How are we to help them to make prayer a reality in their lives from their childhood?

The most essential matter is the leader's own attitude. Unless she has some definite and satisfactory idea of the meaning of prayer, what it is and what it may be expected to do; unless she believes firmly in the importance and in the value of prayer; unless she regularly avails herself of its privilege and experiences its power, she will have difficulty in leading her pupils either to desire or to practice prayer. But if it is to her a vital reality, a source of strength and joy, then she may confidently expect to be of help to her pupils in coming to a fuller appreciation and a more regular practice of prayer.

The Junior's Need for Help in Learning to Pray

The junior worker will find that there are many different ideas of prayer among her seemingly homogeneous group. This difference is due largely to the difference in home training. In some families prayer is a sort of form, not very real or meaningful, but something which must be observed; in others, it is a stern, solemn duty, which rather oppresses children; in others,

it is given practically no attention; and in still others it is a beautiful, meaningful experience from earliest childhood. The junior worker must take into account all of these differences of background as she approaches the matter of training juniors in prayer.

It is true that most juniors have passed beyond the stage when they expect God to regulate the weather to suit their convenience, or to send a baby brother on demand; but many of them yet have crude and inadequate ideas about prayer which need the attention of the junior leader.

As she pauses overwhelmed by the difficulty and the importance of her task she may find reassurance in the thought that hidden deep beneath all of the junior's outward show of independence there is a real desire for an avenue of approach to a sympathetic, understanding, dependable Companion. He feels the need of some one to whom he can tell all of the "troubles" which are so real to him, but which, even to the most kindly disposed adult, seem trivial if not positively amusing. Prayer can be the satisfactory communication with the great Companion, the source of help when the child is tempted to do something that he knows is not right. He does so want to be prominent. It takes more strength than most adults realize not to cheat when by cheating he can win, or not to disobey when by disobeying he can, for the moment, be a hero, or not to exaggerate when by exaggerating he can be the center of an admiring group. It is prayer which can help him in moments like these. No one need know about it. He doesn't have to hear it "talked over" before others

as he so often does when he asks his adults for advice. It is simply between his own inner self and that friendly Power which he knows can help him.

Preparing for the Prayer

How is the junior leader to build up a worthy conception of prayer while she is leading the pupils away from the self-centered prayer of earlier childhood or from unchristian habits of prayer which they may have picked up? In the first place, the entire session of the department must be conducted so as to make possible an atmosphere where prayer is natural. The thought of God should be always in the leader's mind and should pervade the service. Talking with God cannot be an integral part of the service unless the pupils feel that God is a reality, that he loves his children and wants them to talk with him. The whole service should stimulate the pupil's thought of God and his love for God. There should be quietness and attention and reverence throughout the service on the part of all adults as well as on the part of the children.

But, beyond this general preparation in the department, there must be specific preparation. There can be no real prayer unless there is a felt *need* of some sort. People do not pray unless they feel conscious of the need of the companionship or help of God. If they are completely satisfied with their lives as they are living them, they will not seek the fellowship of God. If our juniors do not feel the need of something which they cannot supply themselves, they will not really pray. And so the junior worker will arouse that sense of the

need of God before leading the prayer. Then the prayer will have a *purpose.* It will not be mere words, but it will come in the program, not because it is the conventional thing to have a prayer in every religious meeting, but because at that point there is need for prayer. Moreover, the leader must stimulate the desire to pray. Not only must the junior feel that he needs God, but he must also feel a desire to approach God.

Miss Lee in the book previously referred to gives this illustration: "A number of Yorkshire boys and girls were playing leap-frog on a Sunday afternoon outside a little mission room, into which they clattered in their clogs to begin to say at once with loud voices, still breathless with their healthy play, 'O Lord, we are very sorry for our sins.' They were *not* sorry for their sins. They were not thinking of their sins at all. No one had even tried to bring these to their minds (indeed it would have been difficult as well as unwise to do so, for the children had been playing leapfrog quite fairly, with no apparent bullying or unkindness). Not a child omitted to say the prayer, and yet the exercise was no prayer at all. Even if any of the children felt that God was near, it was quite evident that they did not want to tell him that they were sorry for their sins. Yet they *could* have prayed, and that not perfunctorily. They were filled, it was easy to see, with a very deep sense of enjoyment of God's gift of life and health, and it is more than probable that they would have joined very sincerely in a thanksgiving for this, if such a prayer had been suggested to them."[1]

[1] Hetty Lee: "Present Day Problems in Religious Teaching."

In a certain junior department there were some services dealing with the Church, the purpose of which was to help the pupils appreciate the Church and to lead them to desire to be loyal members of the Church. The leader presented facts showing what the Church was doing in the world, what the men of olden time had done to keep it alive in a hostile world, what it stood for, etc. When the pupils realized what a great work the Church had to do and when it was made clear to them that the Church could do its work only through the loyal support of its members, there was awakened within them a sense of a *need* for help in order that they might become the sort of members that the Church requires. When the thought of God's love for the Church, his confidence in it, his desire that it will work fearlessly and tirelessly was made clear to them, there was an evident readiness on the part of the pupils to take their need to God. Again, in an autumn service the pupils were not expected to thank God for the gifts of the fields until these gifts had been brought to their attention in concrete ways. Instead of a perfunctory "We thank thee for all of thy many good gifts" there was a real expression of gratitude for certain specific good gifts.

The Use of Conversation

This feeling of need and desire for prayer can best be stimulated through conversation. After the leader has decided upon the theme for the service, she will plan for several brief conversation periods, during which it will be her purpose to enlist the interest of the pu-

pils, develop a feeling of unity in the group, and secure expression from the pupils on the matter in hand. The neglect of conversation in the Junior Department has been the cause of much of the lack of participation in the service on the part of the pupils. It is used freely in the Beginner and in the Primary Departments and then suddenly dropped almost entirely in the Junior Department. Of course it will have to be handled with skill and discretion on the part of the leader. Some juniors will take advantage of the opportunity to say all sorts of irrelevant and "smart" things. Some of them, on the other hand, will be very slow about expressing themselves at all. They will feel embarrassed and timid and self-conscious. But if the leader knows definitely the purpose of the service and has the confidence of the group, these elements will soon disappear and the children will respond eagerly and whole heartedly. Of course they will say some amusing things and some irrelevant things and some things which will sorely puzzle the leader. But if the attitude of the adults is sympathetic and respectful toward all of the contributions, the children will respond to this atmosphere, and a few straightforward questions will soon make clear what the child has in mind.

In one Junior Department the theme for the worship service was "Friendship for Other Races." The leader knew that there was prejudice among the group against the negro race. She therefore made it her purpose to apply the service specifically to friendship for the negro race. She allowed a bit of extra time for the conversation period to give the pupils opportunity to express

themselves. She asked, as an introductory question, if the group before her owed anything to any member of the negro race at that very moment. Instantly one boy, whose father was especially violent in his expression of prejudice against the negro race at all times, spoke out and said that he surely didn't owe anything to any "nigger." But another pupil said quickly, as if the thought had just come to her, "Why Houston (the negro janitor) cleaned up our room." He had done an especially good job that week, and the room could stand thorough inspection. As the Church was a downtown church in a city which suffers a great deal from the smoke of soft coal, a clean building was a great achievement. The advantage over buildings in which one's clothes were soiled by undusted chairs was clearly understood. After a moment's consideration the group was ready to admit that they owed much of their comfort at that moment to a negro. Then another child said that a negro had done their washing. As that was a contribution of the negro from which practically all of the children benefited, it was discussed. The thought of the inconvenience and the hard work and the weariness which that work saved their mothers was brought out. Another pupil mentioned the work the negroes did in cultivating the fields. Still another told of hearing some lovely music by a choir from a negro institution. And so it went on, one pupil after another thinking of some work which he had seen negroes do which was a real asset to the community in which he lived. They became really enthusiastic over it. Having committed themselves before their group, they felt much

more deeply the truth of what had been brought out than they would have felt if some one had merely "told" them the facts.

Then, with a few tactful words, the leader suggested that often the white men and women and boys and girls of their community had not been so kind nor so fair nor so just to these children of our Father who were of a different color as God would like to have them be. "How can we show them that we want to be fair and just and kind?" was her next question. Some of the suggestions really amazed her. "Not make fun of them," "not worry them when they are working," "not call them bad names," "pay them their washing money on time," "not cheat them," "not blame them for things without being sure they did them," etc. It was a revelation of the need for such a lesson in that community.

It was at this point that the leader suggested prayer. The pupils had outlined a line of conduct for themselves which they knew would be very difficult to carry out. They felt the need for help, they felt the desire to ask God to make them brave enough to do right even when others did not. The leader *expressed* their need and their desire, but it was their *own* felt need and desire. She incorporated in the prayer thanks for the specific services which the children had attributed to the negro. Then she prayed that boys and girls might remember to observe the rules of courtesy and fairness which they themselves had suggested. The prayer evidently was entered into by the pupils in a very real way. They themselves *prayed* as the leader led them.

At some times it happens that the leader will sense a readiness for prayer on the part of her group without any such specific preparation. Perhaps an especially appropriate hymn has just been sung, or the Scripture reading may have inspired a desire to talk with God, or a story may have impressed the need for God's help, or some subtle, indefinable something in the atmosphere may cause the group to feel especially close to God. The sympathetic, alert junior leader will be quick to feel these moments and to take advantage of them to lead her pupils in a brief, simple prayer of praise or thanksgiving or confession as the occasion may require.

Voicing the Prayer

Real participation in the prayer on the part of the children is made possible, not only through preparation, but also through the leader's skill in using words and thoughts that are easily understood by the group. If, even after the most careful preparation, she follows the line of least resistance and leads the prayer in the conventional phraseology, using expressions which are without meaning to the pupils and words which they cannot understand to voice vague and general desires for the coming of the kingdom, the attention of the pupils will soon be wandering hither and yon, and real prayer will be impossible. It cannot be said too emphatically that the wording of a prayer in a Junior Department should receive very careful consideration by the leader. If the children have to grapple with a series of phrases of which they do not know the meaning, their attention will inevitably stray to something else. If the

thoughts in the prayer are beyond their comprehension, they will feel bewildered. One does not worship through unintelligible expressions. Only words with which juniors may reasonably be expected to be thoroughly familiar should be used in leading a prayer.

It has been very helpful for junior workers to write out some prayers for their departments covering several subjects and scrutinize them carefully with a view to determining whether or not they express reasonable needs and desires of juniors. If they contain such phrases as "We are unworthy to ask help because of our many sins," "Guide us by thy Spirit into ways that are pleasing unto thee," "Look upon us with pity, spare us in thy mercy," etc., they may well be questioned. Will a normal nine- or ten-year-old feel that he is unworthy to approach God? Not if he has been taught that God is loving and companionable. He may be keenly conscious of some *specific* wrong-doing, may feel that God is displeased with him, may earnestly ask forgiveness; but if he is normal and if he has been taught of God's love, he will not feel that because of that wrong-doing he has become an outcast, unworthy to seek his Father's face. Rather, it will be an added reason for going to God. A junior will not naturally pray for "pity," nor will he naturally ask God to "spare him in mercy." These are altogether adult phrases. Moreover, a junior will not naturally pray in such general phrases as "guide us into ways that are pleasing in thy sight." If he utters any such general prayer at all it will more naturally be "help us to do the way you want us to do." But more meaningful will be a prayer for

help to do some definite things, such as, "pay the negroes their washing money on time." General goodness means little to juniors. It is goodness in definite situations that appeals to them: being fair on the playground, doing chores at home without grumbling, inviting strange children to have part in games, doing school work honestly and well, telling the truth when it is hard, owning up when they have been the cause of some accident, bringing back the right change—prayer for help in doing these things and others like them are the kind that express the felt needs of juniors.

Helping the Junior to Know the Meaning of Prayer

Our problem, then, is to help the juniors to know something about what prayer is and what it may be counted upon to do and to lead them into regular habits of personal prayer as well as participation in the departmental prayers.

Perhaps it will be necessary occasionally to talk to the pupils directly *about* prayer; but generally speaking the most effective means of teaching the meaning of prayer is through the actual experience of the department prayers. If the leader so expresses the prayers as to indicate the really *Christian* attitude toward prayer, gradually the pupils will come to an understanding of its real purpose and meaning. Explanations frequently fall on deaf ears, but through practice an ideal may be built up which will have permanent value in the prayer life of the pupils.

In some Junior Departments the leader asks before

the prayer if there is anything special about which they have not spoken which any of the children want included. Many of the suggestions are very strange. But the leader need not leave them out. She may include them if she is sure that the pupil sincerely desires the thing he mentions. In fact, the way in which she words the prayer will help the pupil to understand how he ought to pray for such things and will be much more effective in interpreting the meaning of prayer than any other method.

In one department a child asked that prayer be offered for the election of a certain candidate for mayor. Another child instantly objected, saying that the other candidate was the better man because her father said so. Was the leader confused and embarrassed and did she try to avoid the issue? No, she recognized a fine opportunity for helping her pupils come to a clearer understanding of prayer. She knew that just such situations as this were constantly to be met: good men praying on opposite sides of the same question. And so, in her prayer, she asked that the men and women of the city might study carefully what each man stood for, might forget their prejudices and their own selfish interests and decide whose plan was the best for the whole city and then vote for that man. She acknowledged that there were many things involved in the election on which they knew very little, and she asked that the people might have wisdom and courage to do the right thing so that God's will for the city might be carried out.

Again, a boy asked that the department pray for his

grandmother who was sick. The superintendent knew that his grandmother was a very old lady whose life had been lived nobly and well and who was then most of the time unconscious, just waiting for the beginning of the other life to which she looked forward eagerly. To pray that she would get well would not be reasonable or kind. The leader, however, did not suggest to the boy that his grandmother did not want to get well and therefore they would not pray for her. Instead, she mentioned the old lady with affection, thanked God for all of the good she had done in the world while she was young and for all of the happiness she had brought to little children by her stories after she had grown old. Then she prayed that the children in the home and neighborhood would be very thoughtful of her, now that she was too old to do things for them. Definite deeds of kindness which the leader knew the children could do and ought to do were mentioned. She prayed that they would remember to close the doors quietly, that they would be glad to run extra errands, and be especially careful not to do anything that would cause any anxiety or make any commotion on the street. She prayed that the daughter who was waiting on her might think of the best ways to make her mother comfortable and that the old lady herself might be happy and glad because she had lived her life so that all people who knew her loved her and so that God himself was pleased.

The mother of the boy afterwards told the junior superintendent that the prayer prepared the boy for the death of the grandmother, so that what she had

feared would be a shock to his faith in God's goodness helped him to a larger interpretation of that goodness.

The junior leader can, then, render a service of inestimable value to her pupils by helping them to come to a better understanding of the meaning of prayer through giving them opportunity for participating in prayer and giving them forms of prayers. But, more than all of this, she can help them by throwing round the whole experience of prayer an atmosphere of reverent joy that helps them to appreciate the privilege of prayer much more than instruction on the subject can be expected to do.

Memorized Prayers

This brings us to the question of the value of memorized prayers. We may say without hesitation that when the prayers of others are learned and often repeated they tend to become formal and are generally not very close to the present, everyday problems of the pupils. On the other hand, they have value in helping the pupils to say the things that they want to say, but cannot express, they give an atmosphere of dignity and of reverence to the service, and they help the group to feel its unity. The very fact of saying the same words together in an attitude of prayer has a certain psychological value in bringing about quiet receptiveness on the part of the pupils.

The matter of selecting prayers for use in the Junior Department brings before us the difficulty that one generation finds in expressing himself through the thought forms of another generation. Most of the great prayers

that have been collected from the journals of the religious leaders are so worded that juniors would have the greatest difficulty in making them really their own. For this reason many junior leaders, recognizing the value of group prayers, but failing to find material that suits their needs, have composed prayers for their own special use in their groups. Sometimes the pupils themselves build the prayer by bringing together their own thoughts of what should be included. In these prayers the needs and desires of the group can be stated, and they thus offer a medium of expression that is satisfactory to the pupils and lends itself to real worship.

The regular use of the Lord's Prayer in junior worship has been questioned, and it is certain that the perfunctory repetition of the words, such as we find in many Sunday schools, is practically valueless. But the prayer can be made very meaningful to juniors. The circumstances under which it was first uttered, the general use of the prayer throughout the whole world, the rich associations which the ages have brought around its simple words make it a priceless heritage. For these reasons it should have a place in the Junior Department. But it should always be used in relations that give it meaning.

Another form of prayer in unison which has been found very valuable in some departments is the prayer sentence set to music. "Hear Our Prayer, O Lord,"[2] "We Give Thee but Thine Own,"[3] "Let the Words of

[2] No. 8, Junior Hymns and Carols; 34, Orders of Worship, Hymnal for American Youth.

[3] No. 688, Methodist Hymnal.

My Mouth,"[4] "The Lord Bless Thee and Keep Thee,"[5] etc., are examples of this type of prayer song. The music helps the pupils to feel that they are all approaching God together, and by varying the selections used it can be prevented from becoming a mere form of words. Especially helpful is the prayer response which may be used by the group as a whole following the prayer led by the superintendent. It gives the pupils an added sense of its being their own prayer.

FOR ADDITIONAL STUDY

1. Hugh Hartshorne: "The Book of Worship of the Church School." (Chas. Scribner's Sons, New York, 1915.) This is a collection of material for use in the worship service, including prayers worked out by classes.

2. Marie Cole Powell: "Junior Method in the Church School." (Abingdon Press, 1923.) Chapter 12 gives some excellent concrete suggestions regarding the use of memorized prayers and the preparation of class prayers.

3. Weigle and Tweedy: "The Training of the Devotional Life." (Pilgrim Press.) Chapter 2 deals with training the child in the home to pray, and chapter 3 deals with training the child in the Sunday school to pray.

4. Kennedy and Meyer: "Training the Devotional Life." Chapter IV. (Lamar & Barton.)

5. Hetty Lee: "Present Day Problems in Religious Education." Chapter IV. (Macmillan, London, 1922.)

SUGGESTIONS FOR CLASS DISCUSSION

1. Suppose some child should ask in the department worship service that prayer be offered for the recovery of some child who

[4] P. 24, Orders of Worship, Hymnal for American Youth.

[5] No. 748, Methodist Hymnal.

had been so injured that no hope was held out for his recovery. How should the leader meet the situation?

2. What do you think of the advisability of having a junior class or department prepare a prayer for joint use? Discuss the values and disadvantages.

3. How would you go about training a group of juniors in prayer when one member was a child who had had no previous religious education?

4. Write out and bring to class for comparison a prayer which would be suitable for use in a junior worship service on the blessings of spring.

5. In view of the suggestion on page 75 regarding the junior's desire for prominence, what do you think of having the children lead the departmental prayers?

CHAPTER VI

MUSIC AS AN AID TO WORSHIP

"It is a good thing to give thanks unto Jehovah,
And to sing praises unto thy name, O Most High."[1]

MUSIC is, indeed, a *good* thing, a thing worthy of being used to help develop the religious life of a people, worthy of being used as the expression of religious feelings and aspirations. In a consideration of worship, therefore, music has a rightful place, not because it is conventional to have organ preludes and postludes and hymns in a service of worship, but because music itself may make a real contribution to the religious life of a people.

THE UNIFYING VALUE OF MUSIC

In the first place, it has been universally recognized that music has a unifying effect upon a group. To listen to a familiar piece of music tends to establish a common bond of understanding even among widely differing sorts of people. This is even more true of participation in group singing. During the war not only were the soldiers provided with song leaders and bands to interest them in group singing, but community "sings" were organized throughout the country and were very effective in creating a spirit of unity, of sympathy, of enthusiasm for the common cause. The custom of having

[1] Psalm 92: 1.

a band and of singing college songs at football games is a recognition of this value of music. What Yale man can sit unmoved when a great group of his fellows sing "Bright College Years," or what Harvard man can fail to thrill as he participates in singing "Fair Harvard"? The high school team that is backed by a good band and cheer leader has a distinct advantage over its rival who comes from a school where bands and cheers are neglected, not because a band and singing have anything to do with the technique of the game, but because the urge to win is mightily strengthened by the feeling of unity, of loyalty, of enthusiasm which comes as a result of the music.

In a singing group differences become less strongly marked and fundamental likenesses are strengthened. Men of different classes and stations in life find that, after all, they have much in common. A spirit of good will, of comradeship is engendered in a way that is scarcely possible through any other everyday experience. That there is much truth in Harry Lauder's saying, "People can't sing together and hate each other," has been pretty thoroughly demonstrated. Political rallies and similar meetings are taking advantage of this fact. Music tends to eliminate differences of opinion, to break down prejudices and resistance in the minds of the singers.

"Perhaps there is no proof of the unity of the most diversely gifted men in the bonds of spirituality that oftener touches mind and heart than the hymns of praise we sing. Broken up into fragments is the Church of Christ—so diversely gifted her sons that

they cannot exercise their gifts in one organization—but in the voice of their spiritual nature there is no dialect; they sing to God in the common tongue. There is no more delightful task than to find the diverse sources from which great hymns of praise have come. Among modern hymns, none is nobler than 'Lead, Kindly Light'; it was written by the Roman Cardinal Newman. There are few sweeter or more beautiful hymns than 'I heard the voice of Jesus say'; it was written by the greatly revered Horatius Bonar of the old Free Church of Scotland. The high Calvinist Toplady wrote 'Rock of Ages'; the Arminian Wesley wrote 'Jesus, Lover of My Soul.' The keen evangelical Newton wrote 'Approach, My Soul, the Mercy Seat,' which some people love as well as any. And we sing them all: we, whose doctrinal position and whose traditional worship are different from the doctrine or worship which most of the writers approved or knew. We sing their hymns and thank God for them. In their spirituality they meet together in our praise, and we meet with them."[2]

In large meetings such as community revival services and young people's conferences the unifying spirit and the appeal of music are especially marked. When a great group of young people sing together "Where He Leads Me I Will Follow" it is, indeed, a cold and aloof person who can escape the powerful emotional experience which grips the members of the group. When a great throng at a revival service sing, with conviction,

[2] R. R. Fisher: "Religious Experience."

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidd'st me come to thee,
O Lamb of God, I come, I come."[3]

even hardened sinners tremble in the effort to withstand the pressure of the desire to share the confident assurance of the group.

Music as the Language of Worship

But it is not only in preparing the group for common worship that music renders a service. As has been said before, most people feel a need for a *language* of worship, a mode of expression for their religious feelings and aspirations. Emotions are aroused and feelings stirred which struggle for expression. Noble words set to worthy tunes help the worshiper to put into articulate form his vague strivings after God and in so doing help him to clearer conceptions and straighter thinking.

As an affirmation of confidence in God's power and goodness, one might sing:

"God of the earth, the sky, the sea,
Maker of all above, below!
Creation lives and moves in thee,
Thy present life through all doth flow.

Thy love is in the sunshine's glow,
Thy life is in the quickening air,
When lightnings flash and storm winds blow,
There is thy power; thy law is there.

[3] Charlotte Elliott, No. 272, Methodist Hymnal.

We feel thy calm at ev'ning's hour,
Thy grandeur in the march of night;
And when thy morning breaks in power
We hear thy word, 'Let there be light."[4]

And in the singing one's thoughts become clearer, one's feelings of love, gratitude, and confidence stronger. Or, as an expression of aspiration for a better life, a life more in harmony with one's highest ideals, would not the words of "I would Be True" be found satisfying?

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend of all, the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift."[5]

By being made articulate these longings become more definite, appear more attainable.

Not only does music give a medium through which one's religious aspirations may be expressed, but the effect of the rhythm tends to make the truth impressed through song more lasting than the truth that is impressed through other forms of speech. Adults who have been asked to tell definitely some of the things they were taught in Sunday school when they were

[4] Samuel Longfellow. (No. 58, Hymnal for American Youth.)
[5] Howard Arnold Walter. (No. 170, Hymnal for American Youth.)

children have frequently had difficulty in recalling a very complete record of these teachings. But when asked for the songs which they sang in Sunday school it has been surprising how many were remembered, not vaguely as they recalled the lessons they were taught, but accurately, word for word.

A group of students in a theological seminary were together one evening in an informal gathering. Some one started an "old-time" hymn. And how they did sing! Not one stanza, but straight through the longest of the hymns. One after another was started, all of them hymns that the men had learned in childhood and had remembered word for word through the years. How many men and women have had their ideas of God and of heaven and of life after death largely determined by the words of songs which they learned in childhood. In some way the rhythm seems to carry the ideas of the song to the very center of one's thought and deposit it there in such a way that it becomes a veritable part of one's thinking. Explanations that come later may appeal to one's reason and may be accepted as correct. But the idea that came through the song remains to influence, more or less consciously, one's thought on that subject. Hymns not only reflect the religious thought of a generation, but also mold that thought. Singing Sunday after Sunday such expressions as the following which grew out of a period of struggle and hardships,

"This world's a wilderness of woe,"[6]

[6] Elizabeth Mills: "We'll Work Till Jesus Comes."

and

> "On Jordan's stormy banks I stand
> And cast a wistful eye
> Toward Canaan's fair and happy land,
> Where my possessions lie,"[7]

will, in time, convince even the most cheerfully minded person that the only good thing about life is release from it. Or consider the words of such songs as this:

> "Far below the storm of doubt upon the world is beating,
> Songs of men in battle long the enemy withstand;
> Safe am I within the castle of God's love retreating,
> Nothing there can reach me—'tis Beulah Land."[8]

To sing such words over and over—if they are sung with any attention to their meaning—will inevitably produce a view of the Christian life that is far removed from the example which Jesus set. He was in the midst of the world helping men to fight their battles, not safe in some high castle watching their agony and gloating over his own security. The aloofness of the Christian Church from the struggles of the common man which has, with some degree of justice, been charged against it is due, in part at least, to the large amount of this sort of self-satisfaction in the popular hymns.

The form as well as the thought in poetry that is used for devotional purpose should be taken into account. Doggerel verses will not stimulate noble thoughts. Cheap, jingly rhymes, bad metrical form,

[7] Samuel Stennett: "On Jordan's Stormy Banks."
[8] C. Austin Miles: "Dwelling in Beulah Land."

twisted word order—all of these marks of bad poetry should be carefully avoided in our selection of hymns. They dishonor the thoughts they strive to express.

The Value of Suitable Tunes

Not only the words, but the tunes as well, must receive careful consideration if a song is really to contribute to the religious development of those who sing it. There are certain generally recognized types of music. It is not advisable here to go into any technical classification of music, but it will help to make the matter clear, perhaps, if we compare a few representative musical compositions with a view to determing the atmosphere they create, the impulses and emotions they arouse.

The French national anthem, "The Marseillaise," is excellent for its purpose. It is stirring, challenging the heroic in man, calling him to do battle for his loved ones. One cannot imagine even the most peace-loving Frenchman hearing this song during a time of national danger without being aroused to the point of active participation in the effort to conquer the enemy. This is the purpose of the music, and it accomplishes its purpose admirably. But we would not choose this music to sooth a nervous, weary invalid, nor to quiet a group of romping children. Rather, we would choose Kreissler's Lullaby (Caprice Viennoise) with its beautifully soft melody. The weird music of the Indian war dances is just what is needed to create the atmosphere and stir the emotions that are desirable when the tribe is about to go on the warpath; but to stimulate tender,

generous feelings we would choose one of the appealing old ballad tunes. At a social function, when the aim is to have an atmosphere of gaiety and bright friendliness, we would not consider either heavy martial music nor soothing lullabys appropriate; but rather we would expect the light, lilting airs that bring out the vivacity and charm of the guests.

In selecting the instrumental music and song tunes which we shall use in a religious service, therefore, let us first ask ourselves the *purpose* of the music. If it is to arouse the desire of the listeners to respond physically to the rhythm, we will choose one type of music; if it is to help them to concentrate their attention on the thought of God, we will choose another. Is it strange that there is such a serious lack of reverence in many of our Church school services when the music throughout is of the former type? It is no exaggeration to say that one could find music suitable for a large number of the modern dances by making a selection from some of our so-called religious song books. Indeed, one leader of music in religious services was heard to say on a public occasion that there was no use of letting the devil have the good tunes and that he was in favor of using them *all* to praise the Lord. If one's idea of a religious service is a service in which there is a great deal of *emotion*, no matter of what kind, one might agree with this speaker; but if one feels that the purpose of a religious service is as much to allay certain types of emotion as it is to stimulate other types, it is difficult to see how use can be made of a large number of popular tunes.

It sometimes happens that good music is ruined for

religious purposes by the pianist or the orchestra which plays it. Syncopation is popular, and many Sunday school pianists and orchestras seem unable to withstand its appeal. They frequently make of a dignified, worthy piece of music something utterly unfit to help to worship God.

Suitability of Tunes to Words

It seems little short of sacrilegious to sing words of consecration, or pledges of loyalty to Jesus Christ, or meditations upon his sufferings, or praise for the manifold goodness of God to the tunes which are used in many of our Sunday schools. Take, for instance, this chorus:

> "Jesus died and paid it all, yes,
> On the cross of Calvary, oh,
> And my stony heart was melted,
> At his dying, dying call.
>
> Oh, his heart in shame was broken
> On the tree for you and me, yes,
> And the debt, the debt is canceled,
> Jesus paid it, paid it all."[9]

The very form of the poetry indicates the type of music to which the words are to be sung. The unnecessary oh's and yes's are added to give the desired "swing." The music is written in 4-4 time, every note in the chorus is an eighth note, and there is an eighth rest after every note to give the desired "snap" and "pep." It is unthinkable that one could sing such

[9] M. S. Shaffer: "Jesus Paid It All."

a tune with any feelings of devotion. Consider the effect of uttering such words when the tune had inspired flippant rather than reverent feelings. Contrast this with the stately words of "Holy, holy, holy, Lord God Almighty," set to the rich harmony of the tune "Nicæa," and note the difference in the feelings aroused.

Some tunes that are, in themselves, good music are not good for certain types of hymns. Try, for instance, singing the words of "Onward, Christian Soldiers" to the tune of "In the Hour of Trial." The effect is incongruous. One cannot enter into the spirit of the stirring hymn of action while singing the tune that is suited to a hymn of prayer. Hymns of praise and of activity and of service require tunes that carry out the spirit of the words; while hymns of devotion and of meditation upon the love of God can have their influence upon the life of the worshipers only when they are sung to tunes that help induce the attitudes which the words express.

In the selection of our hymns, then, let us use the same sense of the appropriate that we use in selecting music for other occasions—let us think clearly of the purpose which they are to serve, of the effect we wish them to produce in the lives of those who use them as the language of worship, and then let us be sure that they measure up to the high standards of excellence that are set for music and for poetry when these are considered as art. Anything that has within itself the possibilities of making the deep and lasting impressions on the religious thoughts and attitudes of individuals

and nations that music has should receive the most careful consideration.

FOR ADDITIONAL STUDY

1. Von Ogden Vogt: "Art and Religion." Chapter 18. (Yale University Press, New Haven, Conn., 1921.) This is a study of music especially from the standpoint of its value in creating unity among the worshiping.

2. J. B. Pratt: "The Religious Consciousness." Pps. 176, 177. The approach here is, of course, psychological, indicating the effect of music on a group.

3. Weigle and Tweedy: "Training the Devotional Life." Chapter 4. (Pilgrim Press.)

4. Kennedy and Meyer: "The Training of the Devotional Life." Chapter 6. (Lamar & Barton.)

5. Arthur E. Gregory: "The Hymn Book of the Modern Church." (Chas. A. Kelly, London, 1904.) Chapter 1, "The True Hymn," is a very good, clear discussion of the qualities to be considered in selecting hymns for congregational singing.

SUGGESTIONS FOR CLASS DISCUSSION

1. Read over carefully the following quotations from the discussion of characteristics of a true hymn taken from Gregory's "The Hymn Book of the Modern Church." Do you agree or disagree with the author? Be prepared to give your reasons.

(1) "Bad taste is an error of judgment, not irreverence, but it has very much the same effect upon the worshiper, and it is to be regretted that some very great hymns, consecrated by ten thousand sacred memories, are marred by phrases which will not bear comment or meditation. If the hymns were new, not many modern books would include Cowper's lines

> 'There is a fountain filled with blood,
> Drawn from Immanuel's veins;'

but nothing could long preserve in common use Watts's verse:

'His dying crimson like a robe
Spreads o'er his body on a tree;
Then am I dead to all the globe,
And all the globe is dead to me.'[10]

(2) "Closely allied to reverence is dignity, the elevation and refinement of thought and language which beseem the worship of God. Nor is it any disadvantage to the less enlightened or less educated in the Christian assembly that they should learn to speak the language of the family of God. Dignity is not necessarily obscure or pompous. It represents what is worthy of man's thought when it is engaged on the highest of all themes. The intrusion into the most sacred moment of what is mean or vulgar in sound or association is a grievous offense."[11]

(3) "We may say of great hymns what Tennyson said of great men—they are

'In their simplicity sublime.'

Heavy words are rightly to be regarded as fatal to a good hymn. The words, too, should be such as men use in the more serious intercourse of daily life. It goes without saying that colloquialisms are not fit for the sanctuary, but the finest hymns are often those which the plain man recognizes as written in his own tongue."[12]

(4) "If there is no fire or glow in a hymn, it might as well be prose as poetry. Indeed, many hymns are so prosaic, so wooden, that it is difficult to see how they can ever 'teach our faint desires to rise above the dullest levels of devotion.' There should be in a hymn a restrained fervor, a reverent rapture of poetic inspiration free from all admixture of the sensuous and morbidly emotional.

'Be not drunken with wine,
But be filled with the Spirit'."[13]

[10] Page 21. [11] Page 22. [12] Page 23. [13] Page 24.

2. In the light of the above characteristics and of the discussion in the chapter, evaluate these hymns:

(1) A Charge to Keep I Have.
(2) Beyond the Smiling and the Weeping.
(3) Come Ye, that Love the Lord.
(4) Dear Lord and Father of Mankind.
(5) Faith of Our Fathers.
(6) How Sad Our State by Nature Is!
(7) Majestic Sweetness Sits Enthroned.
(8) When I Survey the Wondrous Cross.

These hymns are all in the Methodist Hymnal.

CHAPTER VII

USING HYMNS IN THE JUNIOR WORSHIP SERVICE

THE natural joy with which boys and girls enter whole-heartedly into the singing of a song indicates to us that music may be one of the most effective means of influencing their religious lives. But the very effectiveness of the means requires that we exercise care that it be wisely used and that the songs which have a place in our worship services really contribute to the religious development of those who sing them.

If the hymns which boys and girls are asked to sing deal with experiences which are entirely foreign to them, either one or the other of two results will follow: they will form the habit of singing sacred songs with a careless indifference to the thought and so lose perhaps forever one of the most valuable aids to worship, or else they will become morbid or hypocritical through singing words which they cannot understand or mean.

Think, for instance, of a group of nine-,ten-,and eleven-year-old children, the large majority of them from Christian homes, members of the Church school since early childhood, singing words like these:

> "I was sinking deep in sin
> Far from the peaceful shore,
> Very deeply stained within,
> Sinking to rise no more;

But the Master of the sea
Heard my despairing cry,
From the waters lifted me;
Now safe am I."[1]

Let us consider seriously the thoughts which these words express. Is it likely that the juniors of our Church schools *can* sing this song sincerely? Is it possible for them to have had any experiences corresponding to those which it describes? They are conscious of *specific* wrongdoing, of course. They regret it, they ask pardon for it, they resolve that they will not do it again; but such complete and abject misery regarding, not some specific sin, but sin in general, is entirely outside the range of a junior's experience.

What, then, takes place when he sings such a song? If he is a highly sensitive child, he will probably begin to feel uncertain about his religious life. He has always been taught that he is a child of God, that God loves him; and he has always wanted to do what God wanted to have him do. He has felt badly many times about doing wrong; but he has never thought of the possibility of God's not being willing to forgive him when he was truly sorry. Here, however, is a group of people all round him singing about having been deep in sin and having been rescued from it. Perhaps his sin was worse then he knew. Perhaps he has not been forgiven after all. Perhaps he has not been punished enough for it. Certainly he has not felt the way the song says. He begins to question his own confidence in God's love

[1] James Rowe: "Love Lifted Me."

and goodness. And so there is the beginning of a morbid feeling of separateness from God, which, in adolescence, may take any number of serious forms. He feels as if there is nothing he can do about it because he does not know what it is that he has done that is so hideously wrong. All he knows is that he ought to feel differently from the way he does feel.

To attempt to force a child to go through the experience of an adult who has deliberately chosen the path of sin and wandered long therein is to discredit the love and goodness of God.

On the other hand, to expect a child to share the deep experiences of a mature Christian is to deny the law of growth.

"O Thou, whose bounty fills my cup
With every blessing meet!
I give thee thanks for every drop—
The bitter and the sweet.

I praise thee for the desert road
And for the riverside,
For all thy goodness hath bestowed
And all thy grace denied.

I thank thee for the glad increase
And for the waning joy,
And for this strange, this settled peace,
Which nothing can destroy."[2]

For one to be able sincerely to sing such a hymn of trust requires years of living in fellowship with God,

[2] J. Crewdson: "O Thou Whose Bounty" (No. 531, Methodist Hymnal).

years in which one has actually found joy in sadness and peace that passeth understanding in the midst of conflict and suffering. This song cannot be the expression of the religious feelings and convictions of a normal junior child because he has not lived long enough nor completely enough to know the truth which it expresses.

Longing for rest, for quiet peace, even for death, may be normal for a saint of mature years who has lived a busy, struggling life; but for an eager, active junior, who is looking forward to life as a great adventure, it is utterly abnormal, and he should not be expected to sing hymns which abound in such sentiments.

But while we are guarding against imposing adult experiences upon him, we must exercise equal care that we do not neglect to provide for his growth. To expect him to continue to express his religious thoughts through the simple songs which were taught him in the Beginner and Primary Departments is to stunt his religious development. The songs which were once adequate for their purpose now seem "babyish" to him, and he will not sing them whole-heartedly. "Jesus Loves Me," "Every Morning Seems to Say," and similar songs had best be superseded by others which seem to him more dignified.

The fact that the boys and girls do so love to sing simply for the pleasure of singing should suggest to us a caution about allowing the pupils to choose the song they will sing. Their preference for a certain song is not always an indication that it meets their need for a language of worship. It may rather mean that they ask for it because they know it. Even to adults it is

sometimes disappointing to announce in Church a hymn with which they are not familiar. They feel that they have missed a very enjoyable and helpful part of the service when they have not been able to take part in the singing. Children feel this deprivation more keenly. Whenever, therefore, there is a choice between a hymn which is thoroughly known and one which is only slightly familiar almost inevitably the familar hymn will be chosen, in spite of the superior merits of the other. The children will sing it for the joy of singing, paying little attention to the words. In order really to test their preferences in hymns, therefore, we should give them the opportunity for learning thoroughly many good hymns. If they really know a hymn, the words and music of which are suitable for the expression of their religious feelings and aspirations, they will choose it in preference to another of less desirable type.

What sentiments, then, should we look for in selecting suitable junior songs? Only those which the junior child can be expected to make his own. He can feel gratitude for the beauty of nature, for the care of parents, for the protection of government; he can feel pride in the achievements of the Church; he can feel reverence and awe in the presence of the power and the majesty of God as revealed through nature and through the Bible narratives;. he can feel confidence and security in the thought of the love and goodness of God; he can feel admiration and love for Jesus and a real desire to live as his disciple; he can feel sympathy with others and desire to help them; he can feel conscious of a real

and intimate relationship between himself and God and assurance that he is God's child; he can feel intense repentance for something which he has done that is wrong and an earnest desire for the forgiveness of God and for the help of God in overcoming the desire to do a similar thing in the future. In other words, he can make his own those sentiments which Jesus put at the center of the Christian life—love for God and love for man—whenever these are interpreted to him concretely.

"The summer days are come again
With sun and cloud between,
And fed alike with sun and rain
The trees grow broad and green.
Spreads broad and green the leafy tent,
Upon whose grassy floor
Our feet, too long in cities bent,
Their freedom find once more.

The summer days are come again;
Once more the glad earth yields
Her golden wealth of rip'ning grain
And breath of clover fields,
And deep'ning shades of summer woods,
And glow of summer air,
And winging tho'ts and happy moods
Of love and joy and prayer.

The summer days are come again;
The birds are on the wing;
God's praises, in their loving strain,
Unconsciously they sing.

We know who giveth all the good
That doth our cup brim o'er,
And every cloud his blessings breathe
In sunshine or in shower."[3]

Thus brought to his attention, the good gifts of God the Father become an expression to him of God's love and arouse a desire to render thanks.

"O God who worketh hitherto,
Working in all we see,
Fain would we be and bear and do
As best it pleaseth thee.

Our skill of hand and strength of limb
Are not our own, but thine;
We link them to the work of him
Who made all life divine."[4]

Such a hymn as this acknowledges the power of God in the world to-day and indicates that working with God is one of the best ways of thanking him for his good gifts.

As an expression of adoration for Jesus and of desire on the part of a junior to be his disciple, such a hymn as the following will be found valuable for those thoughtful boys and girls who are to be our future leaders in religious matters:

"O Son of Man, thou madest known,
Through quiet work in shop and home,

[3] Samuel Longfellow: "The Summer Days" (No. 53, Hymnal for American Youth).

[4] Thomas W. Freckleton: "O God, Who Workest Hitherto" (No. 414 Methodist Hymnal).

The sacredness of common things,
The chance of life which each day brings.

O Workman true, may we fulfill
In daily life thy Father's will;
In duty's call thy call we hear
To fuller life through work sincere.

Thou Master Workman, grant us grace
The challenge of our tasks to face;
By loyal scorn of second best,
By effort true to meet each test.

And thus we pray in deed and word
Thy kingdom come on earth, O Lord;
In work that gives effect to prayer
Thy purpose for thy world we share." [5]

As a challenge to stand for the right, to do the best one knows, juniors can sing with spirit and conviction "Dare to be Brave."

"Dare to be brave, dare to be true,
Strive for the right, for the Lord is with you;
Fight with sin bravely, fight and be strong,
Christ is your captain, fear only what's wrong.

Dare to be brave, dare to be true,
God is your Father, he watches o'er you;
He knows your trials; when your heart quails,
Call him to rescue, his grace never fails.

Dare to be brave, dare to be true,
God grant you courage to carry you through;
Try to help others, ever be kind,
Let the oppressed a strong friend in you find." [5]

[5] Milton S. Littlefield: "O Son of Man" (No. 165, Hymnal for Amercan Youth).

[6] W. J. Roper: "Dare to Be Brave" (No. 175, Hymnal for American Youth).

We may say, then, that in our selection of hymns for the Junior Department first consideration should be given to the *thought* which the hymn expresses. Is it a thought which juniors can make their own and, in making it their own, come to a fuller understanding and expression of the teachings of Jesus? If so, then it may have a place in a service planned for the development of Christian character; if not, then surely it has no place in such a service.

Words and Music

The phraseology of the songs as well as the sentiments they express must be scrutinized before they are selected for use in the worship service of the Junior Department. The junior is yet unable to appreciate or interpret symbolic language. Figures of speech have little meaning for him. He is concrete-minded, and abstract terms convey little to him. While it may be a relatively simple matter to explain a single unfamiliar word to him if the thought is within his comprehension, it will be very difficult to explain a hymn which has symbolic ideas running through its warp and woof. Take, for instance, the beautiful and much-loved hymn, "Lead, Kindly Light." The whole conception of the poem is symbolic. It is not a matter of explaining words or phrases, but of being able to translate the entire poem. The thought of God as a Light leading one through life, conceived as a pathless wood, impressive as it is, is not a junior conception. Again "Rock of Ages, Cleft for Me" is a symbolic idea which children cannot comprehend; and throughout the verses

of "O Love That Wilt Not Let Me Go" there is figurative language that is very difficult, if not impossible, for them to understand.

In the "popular" religious songs of the day there is such a maze of symbolic and figurative language that one is bewildered. We find God referred to as an engineer, Jesus as a conductor, heaven as the union depot; and other inappropriate metaphors are used with rather startling results. We find children pictured as vines whose branches need pruning, as jewels, as sunbeams, as lambs, as candles, etc., in almost endless variety.

Compare with those confusing phrases the simple, dignified language of such hymns as "For the Beauty of the Earth," "I Would Be True," "Just as I Am, Thine Own to Be," "We Thank Thee, O Our Father," "We Plough the Fields and Scatter," etc. In a steady progression the poems pass from one thought to another, expressing in concrete but beautiful language the idea in the mind of the poet. Boys and girls can really worship through such words because they say simply and specifically what they themselves feel. They can make of these hymns their own language of worship because the hymns say the things that they are trying to say, express the thoughts that they are struggling to express.

In addition to the general tests for tunes given in chapter 6, the tunes to be used with junior hymns must be examined with a view to determining whether or not they are suitable for children's voices. It is well to

avoid tunes which require singing below or above the staff, irregular intervals, difficult time, etc.

Preparing for Hymn Singing

But it is doubtful if any group of boys and girls can be confronted suddenly with a hymn, no matter how familiar its words and tune, and sing it with spirit and feeling. Just as they need preparation for prayer, so they need preparation for singing a worship hymn. If it is a hymn of gratitude, it becomes a meaningless form unless in the minds and hearts of the boys and girls there has been stirred a feeling of gratitude which they desire to express. For this reason a brief period of conversation should precede the singing of a hymn, the purpose of which is to help the pupils to concentrate their attention upon the words of the song and make them their own. The very familiarity of hymns sometimes makes it difficult even for adults to sing them with attention to the thought. It is much more difficult for children. A few suggestive questions calling for thought and expression on the part of the pupils will be of great value in helping them to put meaning into the hymn they sing. For instance, if they are to sing "From Greenland's Icy Mountains," conversation about the need of the world for the story of Jesus should be stimulated by questions such as the following: "Are there people in the world to-day who have never heard about Jesus?" "Where do they live?" "Do you suppose that God loves these people?" "Has he made their land beautiful?" "Do you suppose he wants them to live on and on without knowning about

Jesus?" "Do you suppose the people would like to know about him?" After such a conversation the hymn can be referred to as a song which is about the things they have been discussing. Then they will be ready to sing attentively.

If the hymns are selected to fit into the theme of the worship service, the conversation will be in line with, and not an interruption of, the thought for the morning.

Suppose, however, a new hymn is needed. When will it be taught? How will it be taught? Surely we shall not expect the boys and girls to use an unfamiliar hymn as a worship hymn. Adults cannot feel very whole-heartedly the meaning of a hymn while they are frantically trying to read the unfamiliar words and keep "on the tune" by reading the notes at the same time. The attention is so absorbed by the mechanical process of singing that the thought is lost. We shall, therefore, be sure that a hymn is reasonably familiar before we use it as a part of our worship program.

In order to do this, we must look ahead. If we are going to need a new hymn for a certain service, let us begin several weeks in advance to have it learned. This "new song" period will not be part of the worship service, but will come at some other time during the morning's program. During this period it will be the purpose, not to drill on words, but rather to help the pupils catch the spirit of the hymn. The hymn may be introduced by pictures or by conversation centering about the thought of the hymn. When interest has been aroused the leader may say that she has found a new song about that subject which she thinks they will like

to learn. Then she may ask them to listen while she sings it through. After it has been sung, she may ask them to tell her what they heard, encouraging attention to the thoughts which the song expresses. When all that are remembered have been given, she may sing it through again, asking that they see if they can hear anything else that the song says. When all of the thoughts have been mentioned, the leader may illustrate by pictures or objects any part of the song which seems especially to need illustrating or for which she has especially helpful material. She may tell the story of how the hymn came to be written or give any other pertinent information about it. The object of all this preliminary work is to arouse the interest of the pupils in the song and to help them to catch the spirit rather than to *teach* the song in the usual meaning of the term. Perhaps there will be time for no more work on the new song that day. But at another new song period the material may be recalled briefly and then the song sung through for the pupils once more by the leader. After this any words that have not been made clear by the illustrations should be explained. Then the pupils are ready to try to sing it themselves. They may find it in their books and follow the leader as she sings. Instead of drilling on a worship song by singing it over and over, it is much better to sing a verse and talk about it briefly, then sing another, and so on, keeping the attention of the pupils on the thought rather than on the mechanical repetition of the words. If there is any part of the song which is not sung correctly, call attention to it and ask them to listen while

you sing it for them. By continuing this method through a period of three or four weeks, taking only a few moments each time, the song will come to have real meaning for the pupils.

The leader's manner of singing will help the pupils to know how the song should be sung. Instead of exhorting them to "sing lightly" or "sing softly" or "sing brightly" as the words and music call for, she should set them an example by singing it properly herself. Different types of hymns require different ways of rendering. Prayer hymns are not sung in the same spirit that one sings "Onward, Christian Soldiers." Appropriateness should be the guide here. It is safe to say, however, that lightness and softness are more effective in worship hymns and more suitable to children's voices than volume and loudness. Shrill, strained notes are destructive of real reverence, and "noisy" singing is not worshipful.

Of course this method of using hymns, familiar and new, requires more time than the mere announcement of a number. It will mean that there will be fewer songs than have previously been used. But it will mean that through hymns the boys and girls really will be worshiping the Father.[7]

FOR ADDITIONAL READING

1. Powell: "Junior Method in the Church School," pps. 187–192.

2. Edna Crandall: "A Curriculum of Worship for the Junior

[7] For a list of suggested hymn books for use in Junior Departments see Appendix A, page 189 of this book.

Church School." (Century Company, New York, 1925.) This is a very practical discussion of methods of teaching hymns, with abundant concrete material which the writer has used in her own Junior Department.

3. Weigle and Tweedy: "Training the Devotional Life." Chapters 4 and 6.

4. Brown and Butterworth: "The Story of the Hymns and Tunes."

5. Hetty Lee: "Present-Day Problems in Religious Education," pps. 134–138. (Macmillan, London.)

SUGGESTIONS FOR CLASS DISCUSSION

1. Collect and bring to class for comparison a series of pictures which would be appropriate for use in introducing the hymn "For the Beauty of the Earth" (No. 28, Methodist Hymnal).

2. Consider carefully the words and music of the following hymns from the viewpoint of their suitability for use in a Junior Department worship service. Be prepared to give at least *three definite* reasons for the selection or rejection of each of these hymns. If you would use the hymn, but omit certain verses, indicate this fact with the reasons. They are all in the Methodist Hymnal.

(1) Come, Thou Fount of Every Blessing.
(2) When Morning Gilds the Skies.
(3) Saviour, Again to Thy Dear Name.
(4) Day is Dying in the West.
(5) O Day of Rest and Gladness.
(6) Guide Me, O Thou Great Jehovah.
(7) This Midnight, and On Olive's Brow.
(8). O, Where are Kings and Empires Now?
(9) Be Strong: We Are Not Here to Play.
(10) Faith of Our Fathers.
(11) Lord, for To-morrow and Its Needs.
(12) Dear Lord and Father of Mankind.
(13) From Greenland's Icy Mountains.
(14) Great God of Nations.
(15) Come, Ye Thankful People, Come.

CHAPTER VIII

THE DEVOTIONAL USE OF THE BIBLE

BECAUSE of the important place which the Bible has always held and must continue to hold in any adequate program of religious education, it behooves every teacher of religion to devote to its study her very best effort so that she may be in a position to lead her pupils to a right understanding of the Book and to a reverent appreciation and appropriation of its spiritual values. Blind following of any group of men in their teaching *about* the Bible will lead only to prejudice and unprofitable discussion; but the teacher who reverently and honestly seeks to know the Bible for herself and who comes to a conviction of the authority of its teachings through personal experience of their truth will be in a position to help her pupils to come to feel an intelligent interest in the Bible and to give more time and attention to a study of its contents. After all, no book can be of much value to mankind, no matter how firmly views *about* it are held, unless the contents are actually studied and incorporated into the lives of men. If the Bible is really to mean anything to the pupils, then, the teacher must be in a position to show them its values.

It will be well to distinguish between study for information and the devotional use of the Bible. Both have their place. Men of great learning and of reverent and devout hearts have given years of their lives to

patient and laborious research in order to find out more about the Bible and how it was written so that its meaning would be clearer. They have diligently studied the old manuscripts in ancient languages to determine the exact meaning of the words of the text. They have consecrated their skill and their knowledge to the task of finding out dates, authorship, purpose of each writer, the conditions under which he wrote, etc. They have delved into the records of the nations of ancient times for any light which these records may throw upon the meaning of obscure passages. They have studied the customs and manners of early Palestine so that they can give help in interpreting various passages which have long proved puzzling to present-day readers who do not know these ancient customs. They have traveled over the land in which the books of the Bible were written and have made available for the earnest teacher vast stores of interesting material which will make the stories live in the minds of the boys and girls of to-day.

This type of study of the Bible by devout scholars should be regarded with respect, and its results, wherever they contribute to a better understanding of its meaning, should be gratefully welcomed. Indeed, some such study must be made by every student of the Bible for himself if he is to come to a real appreciation of its worth.

But all of this is but preparatory to the devotional use of the Bible—a necessary preparation, be it understood, but only a preparation. It should be regarded as means to an end and not as an end in itself. One does not know the Bible when he knows the facts about

the Bible and the order of the arrangement of its contents. Only when he sees in some measure the eternal truth of its teachings and experiences the warmth of emotional satisfaction in finding God through the record of his dealings with men can he really know the Bible. This should be the goal of our Bible teaching. Nothing else should satisfy.

The Approach to the Bible

In order to lead the pupils to find God in the Bible the teacher must, in the first place, seriously apply the principle which she has doubtless accepted, that we must approach the Old Testament through the New.

"We may accept our Lord's revelation of the nature of God and goodness and read the Old Testament in the light of this revelation, viewing the happenings and sayings we find in it from what we feel to be the Christian point of view and testing them by the standard of Jesus himself—'God, who in times past spoke by the fathers, hath in these last days spoken by his Son.' 'Ye have heard that it had been said to (in the Revised Version) men of old time, but *I* say unto you."[1] From the earliest time God was revealing himself to man, but the revelation was gradual, as man became more and more capable of understanding the character and purposes of God. All of the Old Testament heroes with their challenge to the people to seek Jehovah were but forerunners, preparing the way for the complete revelation of God which came in Jesus. It would be un-

[1] Hetty Lee: "Present-Day Problems in Religious Teaching," p. 62.

reasonable to expect of Abraham or of Joshua the lofty conception of the Fatherhood of God which Jesus brought into the world, and it would be absurd to go to Samson or even to David for the standards of conduct set forth in the Sermon on the Mount.

"We may believe that the children will measure more truly the stature of Jesus Christ if they can see his Personality contrasted with others; that they will feel the wonder of the revelation of God's love in Christ if they can see how, throughout the ages, men were longing and waiting for his love, trying to show it in their lives, trying to find it in God."[2]

If this view is taken, our pupils will come to deal intelligently with passages which have presented difficulties in the way of knowing God as our loving Heavenly Father. Instead of feeling as did a little girl of whom Miss Lee tells, "God has improved since then, hasn't he, mother?" they will know that God has always been the same, but that until Jesus came man had not fully known him. They will have a new respect for the brave pioneers of olden time who stood out from their fellows and led them to nobler ideas of God.

Coming then to the Bible as a source of knowledge about God, as the way of finding God, we shall come honestly, recognizing the limitations of the human instruments through whom God has worked and searching for the great spiritual truths of which the Bible is the inexhaustible source.

[2] Hetty Lee: "Present-Day Problems in Religious Teaching," p. 76.

The Selection of Passages for Use in the Worship Service

This brings us to the practical problem of selecting passages for devotional use in the worship service of the Junior Department. In dealing with a small class group the teacher has the opportunity of giving such a background that a large number of passages which were before devoid of real meaning become valuable sources of religious truth to the pupils. But in the larger group of the department it is more difficult to presuppose this background. Bearing in mind the purpose of the worship service—to help the pupil to understand and to come into personal communion with God so that he may know his will—each part of the service will have to make its contribution to the fulfillment of this purpose. Reading from the Bible will, then, have a place in this service, not because it is customary to read it in church services, but because it will help in realizing the aim of the service. And the selection of a passage will be made with this in mind. If the passage contains thoughts of God or of morality that the pupils may find it difficult to harmonize with the teachings of Jesus, we shall do well to leave it for a later day. If it contains references to Oriental customs that are likely to cause mental confusion, it should be used only after these customs have been carefully explained. In other words, anything that, because of its unfamiliarity or its lack of congruity, would attract the attention of the pupil to the element of novelty rather than to the thought of God which the service is presenting should

be avoided. Effort should be concentrated upon helping the child to understand and come into personal relations with God, the Heavenly Father, and only the passages richest in content that will help attain this end should be chosen for the worship service.

For example, the following selection from the Psalms would be difficult to explain to juniors and might easily lead to a misunderstanding of the character of God:

"Strive thou, O Jehovah, with them that strive:
Fight thou against them that fight against me.
Take hold of shield and buckler,
And stand up for my help.
Draw out also the spear, and stop the way against them that pursue me."[3]

By way of contrast, consider the following passages:

"And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."[4]

"God be merciful unto us, and bless us,
And caused his face to shine upon us;
That thy way may be known upon earth,
Thy salvation among all nations,
Let the peoples praise thee, O God:
Let all the peoples praise thee.
O let the nations be glad and sing for joy;
For thou wilt judge the peoples with equity,
And govern upon the earth."

The more convinced we are of the importance of the Bible in our program of religious education and the

[3] Psalm 35: 1. [4] Isaiah 2: 4. [5] Psalm 67: 1-4.

more concerned we are that our pupils should come to appreciate it as God's word, the more earnestly we will strive to select for their early reading those passages which show them God most clearly.[6]

Some passages of high religious value may not, it is true, be used in their entirety for children. Some verses may have to be omitted for obvious reasons, but this need not cause us to fail to use the passage at all. In other situations, a few verses may be read alone without doing violence to the thought of the writer. Again, the leader may choose verses from several passages all bearing on one thought and use them in the service. Let it be remembered that the amount of material covered is of minor importance. Many passages are worthy of being used again and again through the year. It is not wise to select a new passage just because it is new when a familiar one better expresses the truth which the leader wishes to convey.

Using the Scripture in the Worship Service

But after the passage has been selected there are yet other matters which the leader will have to decide in order to use it so that it will make the largest contribution to the religious development of the pupils. Should the passage be read in concert by the pupils, should it be read responsively, should the leader read it to the pupils, should it be read responsively, should the leader read it to the pupils? Obviously, no one method should be followed to the exclusion of the others.

[6] For suggested list of passages for such use see appendix B, page 190 of this book.

It may be recalled that one of the suggestions for taking into account the natural love of activity of juniors was that they be given as large an opportunity as possible to take part in the service. This indicates that concert or responsive reading will be found effective. Before suggesting this, however, the leader should be sure that all of the pupils have the same version of the Bible. It is very confusing to have some members of the group reading from one version and others from another, and such a confusion makes worship almost impossible because it distracts attention from the thought of the passage. Moreover, the leader should be reasonably certain that the passage to be read is familiar enough to be read without undue stumbling. If a new passage is to be used, some time should be spent in conversation after the place has been found, in the course of which the teacher should call attention to some of its more important meanings and take occasion to pronounce any unfamiliar words that it may contain. Then when the time comes for reading the pupils will have had an opportunity to glance over the text and to have acquired sufficient familiarity with it to enable them to read without hesitation or embarrassment. This preparation may be made unobtrusively and need take only a few minutes of time; but it will be found to be really necessary for the effective devotional reading in concert of a strange passage.

With these safeguards, then, it may be said that participation by the group in the Scripture reading will generally be a satisfactory method. But sometimes other considerations make it advisable to follow some

other plan. For instance, if a class is particularly interested in some passage because of its relation to their lesson for the week, it will be valuable to allow them to read it to the rest of the department. Again, if the passage is one that appeals especially to boys, the boys may be allowed to read it; or, if it appeals especially to girls, the girls may be allowed to read it. But anything that savors of the "contest" idea—to see who can read most plainly or who can read with the fewest mistakes, or who can find the passage most quickly—anything of this sort should, of course, be rigidly excluded from the worship service. Such methods have their place in a drill period, but not in worship. No child can follow reverently and thoughtfully the words of the twenty-third Psalm while he is straining his voice to make more noise than his neighbor. Let us be sure, therefore, that the method which we select is the method which is best adapted for bringing out the real religious significance of the particular passage on the particular occasion for which it is to be used.

There are times when it is most effective for the leader to read the passage to the group. This is especially true when the passage which particularly fits the thought of the service may not be read consecutively from one place, but must be selected from several different places. The mechanical difficulty which confronts the pupils in going from one reference to another detracts from the message which it might bring to him. The leader, by having her Bible carefully marked, can read the passages without confusion or hesitation and

get the whole thought before the pupils without loss of time or shifting of attention.

In all reading and handling of the Bible the leader should set an example of reverence and dignity, helping the pupil to appreciate the fact that the contents of the Book deal with sacred matters, leading him to know God and how to live in harmony with his will.

Memorizing Devotional Material

The use of Bible material for devotional purposes must not be confused with drill on memory passages. We may not say that we have had a devotional Bible reading when we have had a drill on some passage which the pupils are expected to memorize. Memorization of Scripture material has a rightful place in the program for the Junior Department, but this place is not in the service of worship. There should be a period set aside for this purpose, when the leader will first arouse a desire to know the passage by heart and then give the pupils some help in committing it to memory. This may be a part of the work of the assembly of the whole department, or it may be done in classes. If the material is to be used in the worship services, evidently all grades within the department must learn it. For this reason it is frequently found that a memory period at some time during the assembly of the whole department is most satisfactory.

Those passages which the pupils know in common may then be used most effectively in subsequent worship services. The feeling of familiarity and the mastery of the words will make possible the concentration

of the complete attention upon the thought which the passage contains. Care must be taken, however, that the repetition does not become mechanical. This can be safeguarded by talking for a few moments about the passage before it is repeated, calling attention to the thought it expresses or the beauty of the language.

What should be the content of the passages which the pupils are asked to memorize? If the purpose is to give materials for use in a worship service whose sole purpose is to help the pupil to understand and come into communion with God, the question is largely answered. Certainly we shall not ask pupils to memorize passages which they do not understand. It may be, of course, that they will not understand the full significance of a passage that yet can have some value for them, and the value of that passage for the future may be so great that we can afford to have it memorized during these years when there is more inclination to memorize and fewer distracting interests than there will be later. But there can be found no justification for asking a group of children to learn an utterly meaningless passage just because they can do it. It will not only fail to influence their lives for the present, but it will breed a positive dislike for the material that will prevent its having any influence in the future.

In all of our selection of material from the Bible for devotional use let us, then, ask ourselves the question, What will this do for my pupils in helping them to know and love God and Jesus Christ and in helping them to know how they should live? If it offers them

no help in these directions the learning should be postponed until the time comes when it can so help them.

FOR ADDITIONAL STUDY

A great deal of material of unequal value has been written about the Bible in recent years. The following books are suggested for those students who wish to get a view of the representative literature on the subject written by thoughtful and reverent men and women. They will be found stimulating and suggestive even though the reader does not agree with the authors at all points. The list is in no sense comprehensive.

1. Kennedy and Meyer: "The Training of the Devotional Life." Chapter V.
2. Weigle and Tweedy: "Training the Devotional Life." Chapters V and VI.
3. Muriel Streibert: "Youth and the Bible." Chapters 1-8. (Macmillan Company, New York.)
4. Hetty Lee: "Present-Day Problems in Religious Teaching."
5. W. F. Adeney: "How to Read the Bible."
6. C. A. Barbour: "The Bible in the World To-Day."

SUGGESTIONS FOR CLASS DISCUSSION

1. What do you consider to be the purpose and function of the Scripture reading in the worship service of a church? In a Junior Department of the Church school?

2. Do you think Hebrews 6: 11, 12; John 4: 8; Psalm 100; I Corinthians 13 appropriate memory passages for juniors?

3. Is it ever justifiable to omit a Scripture reading from a junior worship service? Give reasons for your answer.

4. If you should choose to use a Scripture lesson on the beauties of nature from Psalm 104, what verses would you select? What verses would you omit? Why? Would you have it read responsively, in concert, or read it to the group? Why?

5. Which of the following passages do you think would be most valuable in helping juniors to admire the courage that stands for the right in hard places: Acts 6: 8-7: 1, 51-60 or 2 Timothy 4: 7, 8? Why?

CHAPTER IX

THE SACRAMENTS AS AN AID TO WORSHIP

THOUGH it is necessary that juniors have a separate place where they can meet for training in worship and for the experience of worship within their own group, participation in the worship of the Church congregation must not be neglected. There is a real need on the part of the boys and girls which only such participation can meet. In their own services there will be reverence and response from the group, and they will come more and more clearly to know the meaning and more and more completely to experience the value of worship. But the element of awe, the appreciation of the holiness of God, the realization of the universal recognition of God among men will best be supplied by the worship service of the church congregation. For this reason there should be encouragement offered to junior children to attend the church services. Various plans have been devised whereby children may stay for the opening worship period and then be dismissed for some other activity during the sermon. We shall not attempt to evaluate these plans, since this is a matter which does not come within the scope of this study, but it is necessary for us to consider the contributions to the development of the religious life of the junior child made by the regular worship service of the congregation.

The attendance of the family together upon the church service has a value in the life of the child which

can scarcely be overestimated. He is thus enabled to share with his parents and brothers and sisters and other members of his community the experiences of worship. In no other way can the sense of unity, of brotherliness, of mutual dependence be created within a family and a community so effectively as through a common experience of worship. Mutual recognition of the Fatherhood of God leads to mutual recognition of the brotherhood of men, and when these attitudes are associated with the Church the Church as an institution gains significance and meaning in the lives of the pupils.

There is something that comes to a child as he joins with the church congregation in the great hymns of praise and adoration, or as he listens to the organ or hears the whole congregation unite in the repetition of the creed or make known their desires to God through prayer, which strengthens his hold upon the reality of religion. It is true that there is much in the church service which the junior cannot understand; but this does not mean that he gets nothing from the service. Without fully comprehending the meaning of certain phrases, the child yet catches a glimpse of the breadth and the heighth and the depth of religious experience which enriches his own and leads him to desire to press on to that more complete religious life which has been vaguely apprehended.

Of course this result will not follow unless there is in the church service that atmosphere of worship, that spirit of reverence which can make itself felt in the heart

of the child. Ugly, unsuitable architecture, unsightly walls, a buzz of conversation before the service begins, drowning the organ prelude, a carelessly planned opening service, half-hearted participation on the part of the congregation—all such matters will tend to weaken the influence of the service upon the child. But to come into a beautiful Church auditorium, carefully planned and kept, to listen in the quiet hush that pervades the house to an organ prelude played by a competent and devoted musician, to take part in a service which proceeds with order and dignity and with reverent participation on the part of the whole congregation—such an experience can but stir the emotions of a child and make an impression which will have lasting value in his developing religious life.

That part of the public worship which perhaps presents most difficulties to those who are trying to guide the development of the religious life of the junior is the participation in the sacraments of the Church. We have been attempting in the preceding chapter to make clear the necessity for giving boys and girls a language of worship, an aid in expressing and thereby strengthening their religious feelings and aspirations. In all branches of the Christian Church except the Society of Friends we find that the worship includes some form of sacramental service. How did these services come to have a part in worship? What is their purpose? What do they contribute to the religious life of the communicant? Can they have any real meaning and influence in the life of a junior boy or girl?

The Origin of Sacraments

The historical origin of sacraments is lost in the obscurity of primitive times. They are a part of the universal tendency to dramatize important aspects of life. "No abstract presentation of truth can compare in vividness and forcefulness with truth expressed in the language of action, making its appeal to the soul through the eye."[1] Thus we find symbolic festivals forming a part of the life of all ancient peoples. There are harvest festivals, spring festivals, festivals attending the initiation of the youths into membership in the tribe or clan, festivals attending marriage ceremonies, births, deaths, etc. And there are also symbolic representations of communion with the Divine.

The two Christian sacraments which are observed by the Protestant Churches, baptism and the Lord's Supper, came into being to meet these same universal human needs. Sanctified by the touch of Jesus, they have possibilities for large service in bringing men and women into more vital relation with God.

From olden times water has been the symbol of purification, of cleansing. "For I will take you from among the nations and gather you out of all the countries and will bring you into your own land. And I will sprinkle clean water upon you, and ye shall be clean,"[2] says the prophet Ezekiel. We have abundant evidence that baptism with water was the method used by the Jews to symbolize the cleansing from pagan defilement of

[1] E. B. Chappell: "The Church and Its Sacraments," p. 50.
[2] Ezekiel 36: 24, 25.

their Gentile proselytes. It is significant, in view of this use of the symbol, that John the Baptist called Jews themselves to baptism as a sign of their repentance and dedication of their lives to a higher ideal of righteous living and that Jesus recognized it as the method of initiation into the fellowship of his followers.

Among Eastern peoples the communal meal has, since the earliest times, been the sign of unity, the pledge of mutual love and protection. To eat bread and salt with a stranger gave him the claim to hospitality and protection, even to the point of great sacrifice on the part of the host. "There is salt between us" was a formula which demanded attention and gave the right to any service that could be rendered; and for one to be "untrue to salt" was to be an outcast from society. Therefore the early sacrificial services, seeking to establish communion between the worshipers and the Divine, naturally chose the symbol of the communal meal. Part of the sacrificial animal was placed upon the altar for the god, and the worshipers ate the other part, thus establishing what, to them, was the most sacred and binding tie between God and man.

From the early times the Jews had been familiar with the sacred meal and had used it in their religious observance. The Passover, the Sabbath meal, etc., were very meaningful religious rites.

Employing his usual skill as a teacher, therefore, Jesus used the familiar as an avenue of approach to the new truth that he wished to teach his disciples. Instead of taking a new symbol which, by its strangeness, would have detracted from its religious value, he took

a symbol which was understood through generations of association and spiritualized the thought of communion with God which it had long suggested.

The Value of the Sacraments

As has been said before, even among evangelical Christian Churches there is wide difference in the ritual and in the method of adminstering the sacraments. But the central purpose is the same: to aid the worshipers in maintaning fellowship with Jesus Christ and with others who believe in him. The actual spiritual fellowship is the essential matter, and the rite has value in the development of Christian character only in so far as it does help to establish and maintain this fellowship.

The Christian sacraments of baptism and the Lord's Supper, by their simplicity and their close association with the things symbolized, bring vividly to the consciousness of the worshiper the realities for which they stand. The physical symbols arrest attention and fix it upon the spiritual truths. Men need help in apprehending spiritual reality. The sacred associations that cluster about the historic sacraments of the Church, the solemn and impressive words of the ritual, the quiet atmosphere of reverence that pervades the sanctuary—all of these make God's presence more real to the worshipers and create a feeling of unity and of fellowship with all those who are among the followers of the Lord Jesus. Powerful emotional experiences, the urge of high and holy ambitions, take possession of the personality and cleanse the thoughts of selfish and

sordid desires. Material values sink into insignificance, and spiritual values become vividly real.

In Protestant Christianity no merit is attached to the observance of the sacraments as such. There is no mysterious efficacy in the physical signs. They have value only as the outward sign is an expression of an inner experience. Though some Churches insist upon some one mode of baptism as the only acceptable form, even these do not place their confidence in the physical act as such. They may consider the physical act as a necessary preliminary to the experience of the spiritual reality, but all agree that it is the spiritual, inner value that really counts in the development of Christian character.

Without attempting to go into a detailed discussion of the meaning of the sacraments, let us confine ourselves to a consideration of the significance which they may have in the lives of junior boys and girls. It is our hope and our aim that they will join the Church during this period. Most of them will, therefore, be expected to participate in the Lord's Supper and some of them to receive the sacrament of baptism. How may we help them to enter into these experiences so as to obtain their richest possible contribution to spiritual growth?

We may be sure, in the first place, that these sacraments will have little value if they are not interpreted to the boys and girls. As we have said, it is difficult for them to understand symbolism. For this reason the emphasis will be placed, not on the physical sign, but on the thing it represents. We shall not dwell on the

thought that the pouring on of water or the sprinkling of water or immersion in water is the sign of the purification from sin. Rather, we shall try to make clear that the service of baptism is simply the way that the Church has chosen for helping people to make and remember a solemn pledge of loyalty to Jesus Christ and a promise to try to live as God would have them live. It is a service in which the minister and all of the congregation pray especially for the people who are to be baptized that God will help them ever to be his "faithful and elect children." All of the people of the Church are glad that the boys and girls want to promise to try to live as God would have them live, and it is good to feel that they themselves are old enough to make such a promise; so it should be a happy service as well as a sacred service.

Of course, before the service can have real meaning for the children, there must be a period of careful preparation on the part of the junior leader that will help them to feel the need for making such a public promise and stimulate the desire to make it. She must be able to show them that, though they have always been members of God's family in the sense of receiving the care and the love of God and of his Church, the time has come now, since they are getting to be old enough to decide things for themselves and to do things for others as well as to be helped by others, for them to accept the responsibilities of membership in that family. That is, they should be ready now to say before the congregation that they want every one to know that they are going to "put away every known sin in thought, word,

and deed and constantly endeavor to keep God's holy will and commandments."

Such a service, if carefully prepared for and conducted in an atmosphere of reverence and if the congregation and the minister really feel that it is a matter of grave importance, can have lasting influence in the life of the child. The memory of the solemn hour when the thought of all of the congregation was centered upon him and his religious life and when God seemed very real and very near will be a source of inspiration to him through the years and will recall when he is tempted to do wrong the promise he made. But the congregation and the minister must coöperate with the junior leader in the effort to make this such a service as we have indicated. Suppose there is an atmosphere of impatient haste, of desire to "have it over with." Suppose there is an attitude on the part of the adults that this does not amount to very much after all. Then the ritual will be abbreviated, read rapidly with mumbled words, and when the service is over the children will feel bewildered and disappointed and embarrassed. If, on the other hand, the minister has met with the children to explain the ritual so that he knows them by name, if he has prepared the congregation for the service by announcing it in advance and asking their coöperation in making it a beautiful and meaningful service, if he himself enters sincerely into the spirit of the occasion, feeling its importance, and if he so arranges the program for the morning that there is no rush, no hurry, no impatience, but so that the baptismal service is the central feature of the worship, shared with whole-hearted sympathy

by the congregation, then the children will go away feeling that it has been a holy hour.

In one Junior Department where, through a period of weeks, the children had been prepared for the decision day service which was to come on Easter Sunday the superintendent was having an informal conversation with the group before they went into the church service. In the course of the conversation she asked them why the Church was so beautifully decorated that morning. One of the boys replied in an indescribably joyous voice, "I think it is because the people of the Church are so glad that we are going to tell them we are going to be good Church members." He had felt in that intangible way that children do feel things that in his Church there was joy over the children who were to accept the responsibilities of full membership. What a beautiful thing it would be if all of the children who take the vows of membership could take them amid so sympathetic an appreciation of the importance of the occasion!

But in your Junior Department there will be children who wish to take the vows of Church membership, but who will not be baptized because this sacrament has been administered to them in infancy. It will be necessary to explain to these children that their parents brought them into the church when they were babies, as Joseph and Mary took the baby Jesus to the temple, to promise that they would do all they could do help them to be loyal to Jesus and to promise to bring them up in the Church where they would meet other people who could help them. Now that they are old enough to

make promises for themselves, they are going to say that they will do everything they can to be worthy disciples of Jesus.

Then, after they have joined the Church, they will naturally be expected to participate in the sacrament of the Lord's Supper. We may as well face the fact that this is often a very painful experience for them. There is something about it that fills a junior with a sort of terror. The words of the ritual are very difficult for him to understand, the congregation seems unusually solemn, and so very often he comes to think of communion Sunday as a day when it is best for him not to stay for the Church services. While we cannot expect boys and girls of this age to understand completely nor enter fully into the service, we can make it a meaningful occasion.

We can recall the occasion when Jesus and his disciples ate the last supper together before he left the earth. This can be explained, not as a formal initiation of a rite for future ages to observe, but as a simple, natural occasion when Jesus sought to have one last meal and talk with his friends to whom he knew he must so soon leave his work. The thought of the comradeship and the love of that hour should be emphasized. Jesus and his dearest friends were together, away for just a little while from their enemies, where they could talk without being watched. Think how happy the disciples were to have this hour with Jesus. He was always so busy that it was hard to get away from the crowds to be alone with him. And think how glad Jesus was that he could have this little while

when he could talk to his friends about what he wanted to do after he had left them and to pray to God to help them to be strong and courageous to do the work he was leaving with them.

If the spirit of the occasion of the historical initiation of the sacrament can be communicated to the pupils, they will come to think of it with much more real feeling than if it is presented to them simply as something that is done in response to a command of Jesus. To make possible a more intimate fellowship with Jesus as friend and helper was the purpose for which the sacrament was initiated. It should be our purpose, therefore, to dwell not on the outward observance of the sacrament, but on the spirit of the occasion when Jesus met with his disciples for the last time.

After we feel that this thought is clear, we may tell them briefly something about the physical symbols used by the Church. We may explain that eating together was one of the ways people of that time pledged their love and service to one another. Besides this, the Passover feast was a very important occasion with the Jews and reminded them of the love and care of God. All of these things together made this a very sacred and beautiful occasion. Jesus therefore made it the time when he should tell his friends about his going away and pray to God especially for them.

The thought that Christians all over the world observe this sacrament will be helpful in bringing the children to think of the fellowship of all the followers of Jesus. They can imagine all of the people who love Jesus partaking of the bread and wine as a sign that they

love Jesus and want to serve him and work together for the things he wants done in the world. We take it to remind us of the love of Jesus for us and of our love for him.

Thus explained, the sacrament of the Lord's Supper can have value to boys and girls while they are yet children. The fuller meaning of the sacrament will come gradually as their experience and their spiritual insight are enlarged. "When I was a child, I spake as a child, I felt as a child, I thought as a child,"[3] says the apostle Paul, and let us try to bear in mind the limitations of children both in understanding and in experience. If we attempt to force upon the child mind an adult explanation we are in danger of robbing the sacrament of its significance for all time by creating an antagonistic attitude toward it.

Some Further Suggestions

The sacraments can, then, be made a real aid to worship in the Junior Department; but in order for this to be possible careful preparation on the part of the junior leader and the pastor of the Church working together is necessary. The junior leader should, through a period of weeks, prepare the pupils for the reception of the sacrament by giving them the necessary background for some understanding of the use which Jesus made of it and by creating an atmosphere of appreciation and reverence regarding it. Then the pastor should build on the foundation thus laid and give a

[3] 1 Corinthians 13: 11.

simple, direct explanation of the meaning of the ritual so far as he thinks the pupils can comprehend it. By working together and taking into account the limitations of children, the pastor and the junior leader can render an inestimable service to the boys and girls by giving them this source of spiritual growth; to the Church at large by preparing intelligent, reverent members; and to the kingdom of God by developing in the children a deep sense of the love of God for the world and of the fellowship of Jesus Christ and all the members of his Church in making all men know of this love.

FOR ADDITIONAL STUDY

1. E. B. Chappell: "The Church and Its Sacraments." (Publishing House of the Methodist Episcopal Church, South, Nashville, Tenn., 1921) This is a simple, direct treatment of the value and meaning of the sacraments which will be of great help to the teacher both in her own attitude toward the sacraments and in giving her the necessary background for making them meaningful to her pupils.

2. Von Ogden Vogt: "Art and Religion." Chapter 11. (Yale University Press, New Haven, Conn., 1921.) This treatment of the sacraments is stimulating and suggestive. It will help the teacher more fully to appreciate their value and will deepen the sense of the sacredness of the rites.

3. B. H. Streeter: "Concerning Prayer." Chapters 9 and 10. (Macmillan Company, London, 1918.) The treatment here indicates the difference in viewpoint of the Anglican and of the Free Churches on the sacraments and is helpful in getting an appreciation of their vital significance in religion.

SUGGESTIONS FOR CLASS DISCUSSION

1. Would you accept the following statement regarding the sacraments?

"The formulas that are spoken, the water that is poured, both physical act and material element, these call for, signify, and express the inner effort and act of the spirit. And if they do so successfully, then God is in the sacrament. If the outward acts, elements, or symbols are not sure to produce any motion of the spirit, either in the heart of the minister or of the people, then no sacrament has occurred and no grace of God has been imparted."[4]

2. What do you consider the best age for beginning to partake of the sacrament of the Lord's supper? Why?

3. If you could arrange a special service of communion for juniors, would you use as the hymn "Break Thou the Bread of Life" or "O Son of Man, Thou Madest Known"? (For the words of this hymn see chapter 5.) Why?

4. What is the position of your Church on infant baptism? Can you justify this position?

5. What are the advantages and disadvantages of having the special service when the children take the vows of Church membership on Easter Sunday? Would you be in favor of having the service on this day or on another day?

[4] Von Ogden Vogt: "Art and Religion," p. 103.

CHAPTER X

MOTIVATION OF SERVICE AND CONDUCT

"WHY did you do that?" is a question which we frequently ask children. What is it that we are seeking to find out when we ask this question? Are we not trying to discover the *motive* that lay back of the act? If the act is one which has bad consequences, but we find that the child had not *intended* it so, we decide that he is not "to blame"; or, if the act has good consequences and we find that he had not planned it so, we say that he "deserves no credit" for what has been done. That is, blame or credit is determined, not on the basis of what actually was done, but rather on the basis of what the child's *motives* were. Of course it frequently happens that some bad result coming from an accidental deed must be atoned for by the child; but our attitude in dealing with him under these conditions should be very different from our attitude when we are administering discipline.

From early times the question of motives has been considered in all cases in which guilt was to be determined. (See Ex. 21: 28, 29, 35, 36.) More recently the whole question has been carefully considered and has become one of the major concerns of those who are dealing with the education of children.

Let us then get clearly in mind just what we mean when we refer to a motive. Let us say, in the first place, that a motive is an urge to an action of a certain type,

or as Woodworth puts it, "a tendency toward a certain end-result."[1] That is, it deals with the *sources* of actions. This fact makes clear to us the importance of considering the motives that are being developed in the child, considering the *roots* of conduct and character. Now, motives range all the way from such primitive urges as that of securing food when hungry to such altruistic purposes as protecting children from exploitation and securing for them adequate education. They may be temporary, as in securing the material needed for a dress; or they may be permanent, the great forces that direct the life of an individual, determining his conduct in crises and turning his energies into selected channels, such as love for country or devotion to a cause.

We may well pause and ask ourselves whether or not our program of religious education is giving due attention to motives. Are we strengthening those permanent motives of helpfulness and devotion to the cause of righteousness so that we may depend upon their functioning in the life of the child? Or is our program emphasizing the visible *results* so strongly that we are passing over these less tangible matters and dwelling too much on things?

The Dangers of Reports

Often in our zeal to make a good "report" of our work are we not likely to stress too vigorously those items which show up well when they are tabulated, and so to fail to give due attention to the slower process of leading the pupils to understand and desire to have

[1] R. S. Woodworth: "Psychology." p. 84.

a share in some activity? For instance, our emphasis upon the report which we shall be able to make will, in all probability, result in a large contribution of provisions or money for Thanksgiving. But what if the Junior Department does have the best report? What is this worth in the religious development of the children? What *motive* is this program developing? Is it not perilously near the motive of self-assertion? Now, of course, there is a legitimate pride in the achievements of a good Junior Department which the members may well share; but when this is emphasized to the neglect of the really religious motives of helpfulness and unselfish service "in his name" there is serious danger that the program of religious education will fail to develop the sort of Christians that the world needs.

Or, without overstressing the desire to have a good report, we may fail to develop right motives by putting off the planning for the activity until it is too late to build up any adequate motive for making a contribution and rely upon the appeal to loyalty to the junior teacher or leader. "Now, *I* want all of you to bring liberal offerings next Sunday, and you have never once failed to do what *I* have asked. I am sure you won't fail *me* this time. *I* shall count on you to remember what *I* have asked." As the normal junior is capable of whole-hearted loyalty to some one who has won his confidence, it is probable that such an appeal from a popular junior superintendent or leader may bring forth good results so far as the offering next Sunday is concerned. But what about the permanent motives which

should be in the process of being developed? Have we made any progress in this direction by such an appeal?

Again, we may offer a reward in the form of some outing or some special honor to the class or the individual who brings the largest contribution. Because juniors enjoy the thrill of competing for supremacy and because they want to excel, probably they will make a real effort to bring a large contribution. But if we ask again our question, "Why did you do that?" what answer shall we get? If the pupil is honest—as an unspoiled junior is likely to be under such conditions—he will say frankly that he did it to win the prize. Is this motive likely to be of value in developing his religious life?

Our problem, then, is to determine what motives we want to control the conduct of the boys and girls, and then we may consider the methods to be used in developing these motives.

Motives to be Developed

A program which has as its purpose the *religious* education of any group must take into account, in the first place, the relation of the group to the object of religious devotion—that is, to God. If our program has any effect on the religious life of the child, it must strengthen and ennoble his relation with God. We may say, then, that the motive which we shall endeavor most earnestly to develop is the motive of pleasing God. Now, as has been pointed out in previous chapters, this is not to be done in order to win favor from God or to win release from certain objectionable duties as a sort of indulgence;

but rather the motive should be one of honest desire to please God because of our love for him. This motive can be made clear to the child by reference to the little acts of thoughtfulness which he sometimes does about the home as a surprise to show his love for his mother or father. A normal junior occasionally will have gone out of his way to do some little thing about the home for some one whom he loves just for the pure joy of doing something for that one and with no thought of any reward.

This motive of pleasing God may be developed through the carefully planned worship service. By directing the thought of the pupils to the goodness and love and care of God and giving them an opportunity to express their appreciation of his goodness through song and prayer, they can easily be led to feel the desire to express their gratitude in other ways. If opportunity is then given for taking part in some act of service, the children will respond eagerly and will take great satisfaction in carrying out the plans.

Along with love for God, Jesus placed love for man. And so we want our pupils to experience the desire to help as a result of a real feeling of love for and interest in the one to be helped. In our presentation of the service activities into which we wish our pupils to enter too often we begin with the good that *we* can do rather than with the possibilities to be developed in others. We approach the matter from the standpoint of our doing a noble deed rather than from the standpoint of our having the opportunity to share with another some of the good things that have come to us. There is al-

ways the danger, in stressing helpfulness, that there will be developed a feeling of superiority, a sense of mastery over the person helped. This danger is inherent in our natures. And instead of endeavoring to counteract it through our worship services we often strengthen it by emphasizing the nobility and the generosity of our deeds. Through careful planning, the worship services can help the pupils to outgrow the lower motives and come to some real appreciation of the meaning of "Thou shalt love thy neighbor as thyself."[2]

In the life of Jesus we have the perfect example of love for God finding its complement in love for man. Immediately after the tremendous experience of the transfiguration, we read that when Jesus came down from the mountain "there came to him a man, kneeling to him, and saying, Lord have mercy on my son: for he is epileptic, and suffereth grievously;"[3] and Jesus healed him.

Out of these two motives, love for God and love for man, grow a multitude of related motives which it will not be possible to discuss in detail. But if we can make sure that through our worship service we are helping to build up in the children these two motives we shall be sure that we have given them the fundamental motives for Christian conduct.

The Necessity of Providing Opportunity for Expression

Having, then, made sure that we have awakened a real desire to help, let us be equally sure that we have

[2] Leviticus 19: 18. [3] Matthew 17: 1-18.

provided a means through which this desire may be expressed. For when the tendency toward a certain action has been aroused there is restlessness and a sense of incompleteness in the child until some adequate means of expression has been provided. "Enjoying religion" in the sense of merely reveling in the pleasant emotions which it arouses may become an actual vice, leading to moral flabbiness. Emphasis upon the needs of the world without some accompanying program of ministering to that need will result in a morbid, sentimental attitude toward sin and sorrow instead of a vigorous, intelligent attack upon it. For this reason care should be taken in our Junior Departments to protect the children from accounts of terrible conditions which they have no power to remedy. Too frequent mention of conditions that need improvement without any suggestion of ways to go about making the improvement will gradually cease to impress the children, and they will develop an indifference that will be difficult to overcome in later years. It is natural that this should be so. Hearing about suffering is distressing; to act would be a relief, but no action is made possible; therefore, in self-defense, the child hardens himself against the distress which the hearing causes. Do we marvel that some adults can sit unmoved through a stirring appeal for relief for the children of the Near East or for some missionary enterprise? Then let us consider well our program of religious education lest we develop another generation of adults who can hear unmoved of other injustices and cruelties and hardships. A large share of the selfishness which we deplore in our

Church membership may be laid at the feet of an inadequate program of service in the Sunday school.

The Means of Expression

What methods may be adopted in our junior departments to insure the development of the attitudes which are essential to true Christian character and to provide for the expression in action of the motives thus aroused?

In the first place, we may use the regular offering service of the Sunday school as a very effective means of expression. Instead of the hurried "taking up the collection" which has been the rule in many Sunday schools, let us plan a service for receiving the offering that will make possible intelligent and eager giving. This is something which can be done in every Sunday school. It will require more time and preparation on the part of the leaders than the hurried collection, but in motivating the giving of the pupils it will prove immeasurably more effective.

The offering should be made a definite act of worship, frequently coming as the climax of the service. Any program which stirs gratitude to God for his good gifts and to those of his children who work that we may be fed and clothed and provided with the necessities of physical life or with education or with care should make provision for emphasizing the offering as a medium of fellowship with God through sharing his purposes for all of his children. The use of suitable Bible verses and offering hymns by the department as well as a simple, concrete prayer of dedication of the offering

by the leader will help to make the offering fulfill its rightful place in the worship service[4] and will help make giving a joy and satisfaction. By thus giving thoughtful attention to the offering, we shall be able to build up pleasant associations and happy experiences connected with giving. It is needless to point out the advantages resulting from such a situation.

But no amount of atmosphere surrounding giving in general can take the place of giving to specific objects in which the interest of the group has been aroused through education. The impressive reception of the offering which is provided in the ritual of the Episcopal Church assures the atmosphere for real giving; but if, content with the ritual, the Church makes no effort to inform its members about the causes for which the offering is used and the results it accomplishes, there is likely to grow up a formalism in that part of the service which may easily become coldness in the presence of the needs of the world.

For this reason it is essential that a part of the offering, at least, in the Junior Department should be directed to some cause which needs money and which is selected by the group under the guidance of the leader. In one junior department the worship service had for its aim the appreciation of the Bible. After presenting the theme the leader gave the pupils the opportunity to express their appreciation through carefully chosen songs and a prayer of thanks. There was a very satis-

[4] For a list of Scripture passages and hymns that will be valuable in this connection, see Appendix C on page 191 of this book.

fying response from the pupils. They had entered into the spirit of the service and seemed really eager to take part. But there was an atmosphere of expectancy. Then the leader called attention briefly to the fact that there were boys and girls who had never been able to read the Bible stories because the Bible had never been translated into their language. She explained that men and women were busy all the time working on these translations and asked if they would like to help them get the Bible to these other boys and girls in far-away countries by sending part of their offering to the American Bible Society, which had charge of that work. The offering was then taken, thus providing a fitting climax to what had been a very beautiful service of appreciation.

If the offering is used for the expenses of the local Church, definite information regarding these expenses and the reasons for incurring them should be supplied. Simply to give "to the Church" in general will rarely stir any deep emotion; but to give for some specific expense of the work which they can understand may be a thrilling experience. For children to bring money to buy their own literature is not "giving" at all.

Special Service Activities

In addition to the regular offering, the Junior Department will have some part in various special offerings during the year. At Thanksgiving, Christmas, and usually at Easter, there is some special offering taken in practically all Sunday schools. Frequently, too, during the year some unexpected catastrophe in the city

or nation or in some other country will give opportunity for the expression of sympathy through material gifts. Then, of course, there are the missionary offerings which require attention. How shall we go about making these offerings really contribute to the religious development of the juniors and at the same time make them effective in meeting the situations in which they are needed?

To repeat what has been said before, the greatest care must be taken to guard against developing in the children a feeling of condescending superiority. The presentation of the needs of others often results in this attitude on the part of those ministering to these needs. The most effective safeguard at this point is to keep continually before the pupils their dependence upon God and upon all of those who work with him for their comfort. If they get clearly in mind their own indebtedness to men in all walks of life and in many nations and their dependence upon God, they will be more likely to come to an appreciation of the real meaning of the brotherhood of man and the fatherhood of God than in any other way.

> "All things come of thee, O Lord,
> And of thine own have we given thee."[5]

> "We give thee but thine own,
> Whate'er the gift may be;
> All that we have is thine alone,
> A trust, O Lord, from thee."[6]

If we can help the pupils to come to a real appreciation of the truth expressed in such offering hymns, if

[5] No. 740, Methodist Hymnal.
[6] No. 680, Methodist Hymnal.

we can bring them to a realization that they are, indeed, receiving all their good gifts as a trust from God, many of our most serious problems in Church and state and international relations will be on the road to a satisfactory solution.

But, in addition to this, there must be built up an intelligent appreciation of the worth of those for whom help is asked. So long as we continue to speak, for instance, of the "poor heathen" and the "poor boys and girls of Japan," we are a far way from any real appreciation of the meaning of world brotherhood. Moreover, there is very little real interest on the part of a junior in a "poor" anything. His interest is attracted by those who accomplish things, those who are doing something worth while. Now, the people of the mission fields *are* accomplishing things, they *are* doing things worth while. They do have many virtues which we, as a nation, may well imitate. Our program should, therefore, emphasize the attractive incidents and the things which they have in common with us instead of magnifying the differences and the distressing conditions which are met in their country. We certainly should not want a foreigner to judge our national life by what he would see in the slums of New York City. Neither let us dwell on the repulsive side of the life of those nations to which we are asking the children to send missionaries. Rather, let us make them as attractive as possible, as interesting as playmates, as worthy of respect as leaders in the field of invention or discovery or achievement along other lines. Then the great thing which they lack—the knowledge of the love of God and

of the life and teachings of Jesus—can be made really impressive. If we reduce all of the life of other nations to needs, it is difficult to emphasize anything; but if we make clear their points of superiority and their points of likeness to us, then the great need and the point of great difference can be made to stand out in bold relief. If we have made his own religion valuable to him, the junior is then eager to share this great possession with these other children of the Father who have not received it.

In order to give the children opportunity for first-hand contact with boys and girls of other lands or races, it will be very valuable for the department to assume definite responsibility for a certain part of the support of some special missionary enterprise. "The mission field," or even China, Japan, or the negro, are terms too general to carry much meaning to a junior; but he can become enthusiastic over a *certain group* of Chinese, of Japanese, or of negro children with whom he is asked to share. It may be that the Church school will have some large work in the support of which all departments will coöperate. If not, the Junior Department may undertake regularly to send a certain amount of money for some particular phase of work in some particular place. Through literature, correspondence, and the exchange of gifts there can be established a real international and interracial friendliness that will have far-reaching results.

"In hearts too young for enmity,
Here lies the way to make men free.

When childhood's friendships are world-wide
New ages will be glorified.
Let child love child, and strife will cease;
Disarm the heart, for that is peace."

Motivating Everyday Conduct

But these special interests will occupy only a small part of the life of the boys and girls. What about their everyday interests and activities—the home, the playground, the school, the Sunday school? Is any attention to be given to the motivation of these phases of life? Unless we make right conduct attractive and really admirable to boys and girls, all of the artificial stimuli to right conduct which we may provide will fail to develop real moral character. So long as the child does right only from fear of punishment—either physical punishment or social disapproval—or from the desire for a reward, he is not a moral person. It is only when he sees the issue involved between right and wrong and chooses the right because he knows it is the right that he may be called moral. Of course, while he is yet a child some incentives in the shape of approval and some annoyers in the shape of disapproval, may help him to make his choices; but while we are using these incentives and these annoyers to secure right conduct at the present, let us not forget that the time is not far distant when these artificial incentives will lose their power, and the only thing that can assure right conduct through life is an appreciation of what is right and a feeling of repugnance for what is wrong. John Quincy Adams once said, "What we make our children love

and desire is more important than what we make them know." A zeal for righteousness because it is right should, then, be our goal; and we should strive to attain it through making right in everyday relations more appealing and attractive in the eyes of the pupils than wrong will be. Fair play, honesty in school work, generosity on the playground, courtesy at home, dependability in regard to tasks assigned, orderliness and reverence at church—these and other similar matters toward which he must take some definite attitude every day should be brought to his attention in such a way that he will *want* to do them.

Here again we come back to the two fundamental motives which we wish to control the conduct of the pupil—love for God and love for his fellow men. Gradually, through opportunity for expression in many ways, through practice and encouragement, these two motives can overcome all baser motives, and then we may be sure of Christian conduct as the rule of life for the individual.

FOR ADDITIONAL STUDY

1. R. S. Woodworth: "Psychology," pps. 84, 85; 469-473; 487-489. (Henry Holt & Co., New York, 1923.) This is a brief but fundamental discussion of the need for expression.

2. R. S. Woodworth: "Dynamic Psychology." (Columbia University Press, 1922.) As the title indicates, this is a study of dynamic or motive.

3. L. A. Weigle: "The Training of Children in the Christian Family." Chapter 11. (Pilgrim Press, Boston, 1922.)

4. M. C. Powell: "Junior Method in the Church School." Chapter 17. (Abingdon Press, 1923.)

5. H. E. Fosdick: "The Meaning of Service." (The Association Press, New York, 1920.) This is a devotional study.

SUGGESTIONS FOR CLASS STUDY

1. Comment on this announcement in a Junior Department: "Next Sunday is Easter, and I am sure each of us wants to bring a special offering on this happy day. We shall use the offering for our benevolences."

2. What criticism would you make of a mother's method who said to her child whenever a clash of wills was threatened, "If you don't do that the policeman will get you"?

3. Would you agree with this plan proposed by Prof. John B. Watson: "I do not say 'don't' to a child. I put within his reach costly bric-a-brac which can be broken and sturdy toys which he can play with without harm to himself or the toy. But I do not tell him not to touch the bric-a-brac. I simply arrange an electric current so that he will get a distinct shock when he touches the bric-a-brac and does not get any such shock when he touches the toys. Thus he learns what to take and what not to take without constant don'ts." Why?

4. A certain junior teacher offered a quarter to every boy who learned the books of the Bible by a certain date. What do you think of this plan?

5. When would you begin planning the service activity for Christmas? How would you go about deciding upon the use to be made of the Christmas offering? What would be your *aim* in planning this special offering? How would you enlist the pupils' interest?

6. What do you think of the plan of using the Sunday school offering for buying literature and supplies for the local school?

7. What plan would you suggest for the use of the offering in your own Junior Department? What would you hope to accomplish by this plan?

CHAPTER XI

BUILDING THE WORSHIP PROGRAM

We have been analyzing the various elements that enter into worship—music, prayer, Scripture, the sacraments, the offering—in order that we may better understand the purpose and value of each. But it will be unwise to stop at this point. We want to study now the best ways of using these various elements in the worship program of the Junior Department. That is, we want to know something about the methods of program building as they affect the worship service.

It must be understood at the outset, however, that we are not making a hard and fast distinction between worship on the one hand and instruction and expression on the other. Throughout previous chapters it has been indicated that instruction and expression are both necessary for effective worship. All of our instruction should prepare for worship, and all of our expressional activities should be directly related to worship. But there is a part of the Sunday school program in the Junior Department which is set aside more particularly for the devotional period, the primary purpose of which is to develop right attitudes and emotions and feelings. It will not seek to *persuade* the group by argument to adopt the attitude, but will depend entirely upon the attractiveness of the presentation to win them to it. Instruction and expression will, to be sure, have a part in it; but the purpose is neither instruction nor ex-

pression, but rather appreciation and personal response to the theme. We are not concerned primarily with facts nor with conduct during these moments. We are endeavoring to create such an atmosphere and provide such material as will make it easy for the pupil to feel the presence of God and to speak to him. It is the program for these few minutes which we shall consider.

The Value of the Program

Though we wish our worship services to be informal and spontaneous on the part of the children, let us not confuse this with disorder and lack of purpose. In fact, the more we desire spontaneity the more carefully must the preparation of the leader be made. For a leader who is unsure of herself, who is wondering at each step in the program what she will do next, who is without any purpose or aim, will project her uneasiness into the group, and the service will be characterized by nervous restlessness and a lack of freedom that will make impossible any real spirit of worship.

In order to eliminate this danger the leader will have to make careful preparation well in advance of the time of meeting the children. She will know the aim she has for the service as a whole and the contribution she expects each song, each Scripture passage, each prayer to make toward attaining that aim. She will know in detail just what she is going to do and the order in which she is going to do it. Of course as the program proceeds she may make changes in the order to meet the conditions that arise; but it is only when she is thoroughly prepared that she can make these in-

stantaneous adjustments. It is only when she knows very definitely what she expects to do at each step in the program that she is free to make changes to fit the unexpected reply of some pupil or to take into account the contribution of another. By knowing just what she wishes to accomplish she is able to judge which of the incidents that arise really contribute to carrying out the aim, and so should be seized upon as valuable material, and which are valueless and should be passed over. By having her material selected well in advance she knows just what she is going to use and so can make preparation at each step for that which is to follow. Her pianist will know what hymns are to be used and will have played them over in advance to make sure that they are perfectly familiar. There will be no hurried search for a number, no stumbling over unfamiliar notes that will distract the attention of the child from the thought of the hymn. The Scripture passages will be marked so that they may be found readily without loss of time and loss of interest. Any materials which are to be used will be in their proper place where they can be reached without disturbance. In short, the leader will have thought over in advance the entire program, visualized each step, and made all necessary provision for carrying it out.

By thus eliminating confusion, hesitation, uncertainty on the part of those in charge, the leader will have made possible reverent attention on the part of the children.

The Principles of Program Building

We have said that the leader must have an aim, a definite purpose in mind when the program is planned. That is, there must be some one thought that she wishes to develop. The service must have a theme. To decide upon this theme is, of course, the first step in preparing the program. Then the materials will have to be selected and after this the best order determined.

Let us suppose that the theme for the program is "Standing for the Right in Hard Places." How will the leader begin the program? What hymns will be selected? What Scripture passages will be read? How will the offering be brought in? What conversation will be used? All of these and many related questions the leader will have to ask herself. She will have to make sure that every item included in the program contributes to making attractive and desirable the quality of standing for the right in hard places. Nothing extraneous to this thought, no matter how valuable it may be in itself, should be allowed to creep in, for this will violate the principle of unity. For instance, the lovely hymn, "How Strong and Sweet My Father's Care," would not fit into this particular program. Neither would the twenty-third Psalm. Rather, such a Scripture passage as Acts 6: 8–72a, 51–60 would help the pupils feel the value of standing for the right, while "Dare to Be Brave, Dare to be True," or "I Would be True," would be the hymns to inspire a desire to imitate this conduct.

In order to have unity in our programs, then, let us

get clearly in mind the thought we want to develop and then find the material that most clearly and attractively expresses it. Instead of building up a program by putting together a few well-known songs or Scripture passages, let us first decide what it is we want to help the pupils to feel and then find the songs that will help them feel it. If we find that a theme which we should like to develop cannot be treated adequately with the songs and Scripture passages which the pupils already know, defer this particular program for a while and develop the material that is needed during the new song period. Then, when it is familiar enough to be a real medium of worship, the program may be planned.

But even though each item be related to the theme as a whole, the program may yet lack effectiveness. Unless each item is related specifically to what has just gone before and to what is to come after, the child will get the impression of a choppy sort of arrangement of "numbers" rather than of a complete whole. This will, of course, interfere with his having a definite experience of the value of the theme.

In order to have the parts of the program fit into each other in this way, it is necessary, first of all, that they be actually related. No amount of ingenuity on the part of the leader can make a coherent program out of material that does not actually "fit together." But, on the other hand, material that does follow in excellent order can be made ineffective through poor management on the part of the leader. Perhaps the most effective way to get coherence into the program is to

use conversation freely. A few carefully chosen questions, calling for expression from the pupils, may easily lead the way from one part of the program to the next. For instance, in the program on standing for the right let us suppose that the leader has just read the story of the martyrdom of Stephen (Acts 6: 8–7: 2a, 51–60) to present the theme in concrete terms and to stir appreciation for the courage that will stand for the right even when it means physical pain and death. She will realize, however, that this incident needs to be supplemented with more definite suggestions regarding ways in which juniors can stand for the right in hard places. And so she will ask the pupils to mention ways in which they can be like Stephen in standing for the right in hard places. After a brief period of conversation on this point, making clear one or two situations in their own experience where this trait needs to be exemplified, the leader may introduce the hymn "Dare to Be Brave" in some such way as this: "We know a hymn about daring to be brave and standing for the right. I think it will be a good hymn for us to sing right now, because I think it will help us to *want* to stand for the right even when it is hard." The hymn may then be announced.

Would not some such treatment make clearer to the pupils the connection between Stephen and themselves than simply the reading of the Scripture followed immediately by the singing of the hymn?

Yet a third principle, emphasis, must be applied to worship programs as strictly as it is applied to the lesson presentation. In order to make the thought clear and

definite in the mind of the children it is not only necessary that every item in the program be related to the theme and that every item follow every other item in logical order; but it is also necessary that the arrangement of the program shall make these points evident. There will have to be a climax in the program, just as there must be a climax in the story. All elements in the program must lead up to this climax. The climax will have to be determined for each program in the light of the purpose of that particular program. For instance, in the program on the appreciation of the Bible mentioned in the last chapter the climax would be the offering; in the program on standing for the right in hard places the climax might well be the prayer which would follow the singing of "Dare to Be Brave."

That is to say, in each program there must be some point of highest interest, some point toward which all that precedes looks forward and upon which all that follows depends, and which will make the thought of the program very clear and definite and specific and will express the pupil's reaction to the program. We will have the offering in every service, but we will not *emphasize* the offering in each service; we will have hymns in every service, but we will not *emphasize* every hymn in each service.

Outward Expression and Inner Experience

Let us now consider in detail the matter of arranging the program. What will determine the order in which the items appear? Shall we begin with a prayer, or a hymn, or a Scripture reading?

As a guiding principle in the arrangement of our program may we not accept the theory of Von Ogden Vogt, "The outward expression in a service of worship should parallel the inner course of the experience of worship"?[1] That is, the order of service should be determined by the order of the moods of worship in the experience of the worshiper.

Let us examine this theory in the light of our junior departments. When the group gathers for worship, what is the first step toward inducing in them the attitude of worship? That, of course, depends upon what they have been doing just before the worship service. There are a number of acceptable plans for conducting the Junior Department on Sunday morning, the one to be selected depending very largely upon the arrangement of the equipment. The same order will not be equally valuable for all departments. Let us suppose, to get an example before us, that preceding the worship service the pupils have been in their class rooms for the correlated period. They have been having different material presented in different ways. Their thoughts have been on varying matters. Now they are to come together for a common service of worship. Manifestly the most immediate necessity is to direct the scattered attention to a common point, to create a feeling of unity in the group. In this situation, the leader may do well to make use of a processional hymn. If, as the pupils march to their places, or immediately

[1] Von Ogden Vogt: "Art and Religion." Chapter 16, p. 152. The suggestions in this chapter form the basis for the following discussion.

after they have reached their places, they sing together a familiar hymn, the way may be cleared for a common experience of worship.

Following this processional hymn, the group needs to feel definitely conscious of the purpose of their gathering together—that is, the theme for the day should be presented in some such way as will challenge attention and direct it to the thought of the service. This may be done through a selected call to worship, through a responsive chant, or through one stanza of a hymn of invocation such as "Come, Thou Almighty King." If the leader can give the time and thought necessary to work out a call to worship for each service which definitely suggests the thought of the day and makes this a really beautiful and meaningful part of the service, the value of the worship program will be enhanced many fold. For instance, in the program on standing for the right, the leader might use some such call to worship as this:

Leader: The Lord is my light and my salvation
Whom shall I fear?
The Lord is the strength of my life,
Of whom shall I be afraid?[2]

Pupils: We praise thee, O God:
We acknowledge thee to be the Lord.
All the earth doth worship thee,
The Father everlasting.[3]

[2] Psalm 27:1.
[3] Hymnal for American Youth, p. 13 in Order of Worship.

Leader: Who shall ascend unto the hill of the Lord
And who shall stand in his holy place?[4]

Pupils: He that hath clean hands and a pure heart;
Who hath not lifted up his soul unto falsehood
And who hath not sworn deceitfully.[5]

If this part of the service has performed its function, the group will feel conscious of the power and the holiness of God and of the availability of his help in time of temptation. Normally, the emotional experience that follows this consciousness is one of humility. This may be expressed through a brief prayer led by the leader, or through some Scripture verse, either recited or sung; such as this,

"Let the words of my mouth and the meditations of my heart
Be acceptable in thy sight,
O Lord, my strength and my redeemer."[6]

But humility is the negative side of the picture. The emotion aroused also should be expressed positively through a hymn of praise to God. This will lift the thoughts of the group from themselves and their own relations to God to a recognition of his universal power and greatness. In a program such as we have been considering, an appropriate hymn for this part of the service would be "The Heavens Declare Thy Glory."

[4] Psalm 24: 3.

[5] Psalm 24: 5.

[6] Psalm 19: 14. Music in Hymnal for American Youth, No. 24 in Orders of Worship, and in Junior Programs and Songs, No. 60

"The heavens declare thy glory,
The firmament thy power;
Day unto day the story
Repeats from hour to hour;
Night unto night replying
Proclaims in every land,
O Lord, with voice undying,
The wonders of thy hand.

All heaven on high rejoices
To do its Maker's will;
The stars with solemn voices
Resound thy praises still;
So let my whole behavior,
Thoughts, words, and actions be,
O Lord, my strength, my Saviour,
One ceaseless song to thee.[7]"

At this point the group would be ready for the more specific presentation of the thought for the morning. The Scripture reading and any remarks which the leader might wish to make in connection with it would supply this material. "The nature of the experience at this point is characterized by illumination, clarification, the rearrangement of all things as seen in the new light." That is, this part of the service should give definite content to the feelings of reverence in the presence of God and of longing for a way of living more in harmony with his character. The particular characteristic of the way of living which is to be set forth at this time should be presented in an attractive, convincing manner.

But the whole service will have failed of its purpose

[7] Thomas R. Birks: "The Heavens Declare Thy Glory." (No. 48 in Hymnal for American Youth.)

unless there is some expression from the pupils of their response to the ideals presented. The appreciation they feel must be directed toward definite ways in which the ideals may be appropriated. At this point, therefore, opportunity should be given for the pupils to indicate that they have responded to the service. This may be expressed through the offering, or through some hymn expressing concretely the desire to live in accordance with the ideal presented, or through a prayer of dedication led by the leader.

Of course all programs will not follow this order. But the essential elements of worship—vision of God's holiness and goodness, humility in the presence of God and an expression of praise to him, new appreciation of the way of living that is pleasing to God, and dedication of the self to his service—should be present in whatever order best expresses the feelings of the group.

Bearing in mind, then, the general principles of program building—unity, coherence, and emphasis—and the theory upon which the worship service is to be constructed—that the outward expression should parallel the inward experience of the worshiper—we may be able to prepare worship programs for our Junior Department which will really function in the lives of the boys and girls.[8]

FOR ADDITIONAL STUDY

1. Von Ogden Vogt: "Art and Religion." Chapter 16. (Yale University Press, New Haven, Conn., 1921.) This is an excel-

[8] For suggestive worship programs for the Junior Department see Appendix D, page 192 in this book.

lent discussion of the principles underlying the building of a worship program.

2. Kennedy and Meyer: "The Training of the Devotional Life." Chapter 12. (Lamar & Barton, Nashville, Tenn., 1916.)

3. J. B. Pratt: "The Religious Consciousness." Chapter 13. (Macmillan Company, New York, 1923.) This chapter presents the order of worship and its value from the psychological viewpoint.

4. Hugh Hartshorne: "Manual for Training in Worship." (Charles Scribner's Sons, New York, 1924.) This book gives some discussion of the principles of program building and valuable suggestions regarding material to be used.

5. Mrs. Clay E. Smith: "Programs and Songs for the Junior Department." (Lamar & Barton, Nashville, 1922.) This is an arrangement of programs for use in junior worship services.

6. Josephine L. Baldwin: "Songs and Services for the Junior Department." (Abingdon Press, 1924.) This is also a collection of programs for use in Junior Departments.

SUGGESTIONS FOR CLASS DISCUSSION

1. What should be the leader's first step in planning a worship service? The second? The third?

2. In what respects is the work of the pianist in a Junior Department of importance in the worship service?

3. Should the officers and teachers in a Junior Department have copies of the worship program before the service? Why?

4. Would it ever be advisable to begin a junior worship service with silent prayer? If so, under what conditions? If not, why?

5. At what point in the program would the offering service most fittingly come? Why?

6. Work out a tentative program for the worship service in your Junior Department next Sunday and bring it to the class for comparison.

CHAPTER XII

THE ATMOSPHERE FOR WORSHIP

It is possible for the junior superintendent to observe all of the principles laid down for conducting the devotional period and yet find that the service is cold and devoid of any real spirit of worship. The hymns may meet every test, the Scripture may be chosen with due regard to all considerations of adaptability and purpose, the prayers may be properly worded and express desirable sentiments, the program may be carefully planned and embody all of the principles essential to its construction, and in spite of all of this the service may end without any real experience of worship on the part of the pupils.

There is that intangible something called atmosphere which is the most indispensable factor in any gathering for the stimulation of the feelings. A college football rally falls "flat" without it, a patriotic meeting is valueless without it, and a real service of worship is impossible without it. Without attempting to give an accurate definition of something so difficult to reduce to hard and fast delimitation, let us try to find out what determines atmosphere and how best we may go about creating it in our Junior Departments.

Equipment and Atmosphere

The most obvious matter that affects atmosphere is physical equipment. A room which is dark and

gloomy, in which the air is stale and musty, piles up difficulties in the way of an effective worship service. When a junior is in a room requiring artificial light on a bright morning, smelling of dampness and feeling clammy, he is likely to resent it audibly. These conditions affecting his physical comfort take his thoughts away from the theme of the service and center attention upon his body. It is true that Paul and Silas sang praises in a dungeon, and a mature saint may be able to praise God in the midst of painful bodily afflictions; but a junior is at the age when physical considerations loom very large and when spiritual feelings need careful nurturing.

The furniture and the arrangement of the department also have a decided influence upon the results of the period of devotional thought. If the chairs are too high or too low or of uncomfortable or unstable construction, the pupils will be restless. If the entrance to the room is in front of the group, their attention will be distracted every time a late comer arrives. If the floor is of cement or hard wood, uncovered, the movement of the feet will create an almost continuous noise which interferes seriously with the effectiveness of the program. If the pupils face a window, they are likely to be conscious of a glare or to see something outside that interests them and so takes their thought from the service. All such matters as these, then, should be the concern of those who are responsible for the worship service, for they make the leader's task immeasurably more difficult. On the other hand, physical conditions which make for

comfort and convenience will be an asset of untold value.

Closely related to physical equipment is the matter of the decorations of the room, both permanent and temporary. If the walls are glaring and the curtains brilliant-hued and if a jarring color note prevails, disorder is very likely to be the result. The pupils may not be conscious of the discord—indeed, they rarely will be—but the effect is none the less real. Too many pictures on the walls is another sources of disturbance which is frequently not appreciated.

But perhaps the most usual violations of good usage in the matter of decorations come when special days are being observed. In the very commendable desire to make the room attractive and suggestive of the season, it is very easy to "overdo." Too many centers of interest dissipate attention, and in a room cluttered up with a great deal of decoration it will be found practically impossible to keep the attention of the group on the thought being presented through the program.

What, then, should be the principle to guide us in selecting both permanent and special decorations for the room in which we are to train the juniors to worship? Should it not be that the decorations should be selected solely in view of the contribution which we expect them to make toward attaining the aim of the program? That is, the decorations are a means to an end. They should prepare the pupils for the appreciation of the theme, they should make it easier for them to attend to the thought of the service, and they should help impress that thought. In other words, the decorations

should form the *background* for the theme. In this matter we have the experience of great artists in many fields to guide us. When Shakespeare writes Macbeth, a tragedy of sinister character, he prepares his audience for what is to come by using a weird witches scene as a prelude; and the setting for the murder of Banquo is described thus:

> "Light thickens, and the crow
> Makes wing to the rocky wood;
> Good things of day began to droop and drowse,
> Whiles night's dark agents to their preys do brouse."

But when he writes a comedy of forests and fairies and lovers, such as Midsummer Night's Dream, he sets the opening scene in moonlight and begins with a call to "stir up the Athenian youth to merriment."

Shall we not, then, think of the decorations in our departments as the setting for the program? We desire quietness and reverence, touched by joy and gratitude and praise. Then let us see to it that the color scheme, the furniture, and the wall pictures all help to make possible the realization of this aim. Soft, harmonious colors, really beautiful pictures carefully selected and properly hung, flowers attractively arranged—all of these matters will make a real contribution.

On special days, shall we not *first* decide upon the aim for the service and *then* select the decorations as a means of attaining that end? If, for instance, we are having an Easter Program on the triumph of Jesus over death, shall we not want everything that enters into the service

to suggest life and beauty and joy? Then surely we shall not use artificial flowers—lifeless, man-made, without fragrance or delicate texture or exquisite coloring. Neither shall we be content with dark, gloomy draperies nor dirty window panes. Rather we shall bring into the room the visible evidences of God's joy in life, the lovely spring flowers with all of their marvelous beauty and fragrance which speak of the power of God and of the wonder of the renewal of life. We shall have the room as beautiful and bright and as cheerful as ingenuity and work—and some money—can make it. With this setting as a background, as an introduction to the theme, we shall be able to open the service under the most auspicious conditions.

The same general rules will hold for all other special days. Over-stimulating decorations, such as a great array of paper streamers, numerous bright-colored posters, strings of paper hearts or bells or hatchets or other seasonal material, which move about with the air currents—all of this should be avoided, no matter what the season. A touch of freshness may be added for each month by bringing in some note characteristic of the season, but this should be done with due regard to the *purpose* of the programs which make reference to the special day. For instance, tall red candles which can be lighted during the service make an effective touch for the Christmas program and actually help in creating the desired atmosphere. For February, the patriotic month, a standard holding an American flag on one side of the room and one holding the Christian flag on the other side will please the pupils and make a

definite contribution to the service. For Thanksgiving, a poster depicting the blessings of the harvest season may be made, and special prominence may be given to a good print of the Pilgrims going to Church, by mounting it on an easel in the front of the room. And so on with the other seasonal festivals of the year. It should be remembered, however, that there are certain days in the year which boys and girls enjoy, but which cannot be made the center of decorations for a worship service. Such an occasion is Halloween. Now, the most fitting way to take advantage of the pupil's natural interest in this occasion is not by endeavoring to bring Halloween decorations into the worship assembly, where obviously they do not fit, but by providing a Halloween party for the department. While the real legend of St. Valentine is a lovely story and might well find a place in our program, such things as valentine boxes and abundant decorations of red hearts should be reserved for social occasions.

The Attitude of the Adults

Proper physical conditions in the place of meeting, important as they are, do not guarantee the right atmosphere for worship. The most artistic room may be a place of disorder where the atmosphere makes worship impossible. More important than the physical surroundings is the attitude of the adults in the department. We have considered the necessity of the leader's having a thoroughly planned program to eliminate confusion. This is one of the most essential elements in creating an atmosphere for worship. In addition to

this, the leader and all who help in the department should be present and in their places several minutes before time for opening the session. Last-minute hurry is destructive of the atmosphere we wish to secure for the worship service. A leader who rushes in breathlessly at the last minute sheds abroad a spirit of tenseness. If the secretary is not present when the first pupils arrive to receive their offering and make their record, confusion prevails. If the pianist is late, the service is seriously crippled. And if the teachers are late, it is difficult to estimate the damage that will have been done to the program. Not having anything planned for them to do, the pupils will immediately begin to plan something themselves, which may be utterly out of harmony with the thought of the lesson. Then when the teacher, coming in after these plans are well under way, tries to direct the pupils to the lesson she finds that there is antagonism and irritation in the group. A worship service conducted under these conditions is very likely to lack the sort of atmosphere that is essential to the best results.

The junior worker who realizes the importance of atmosphere will therefore be present, fully prepared for the morning's session, by the time the first pupil arrives. She will then have opportunity to speak in a friendly, unhurried way to each pupil as he comes in and establish that bond of fellowship which is so essential. She will have time to see to all of the details of the arrangement of the room and to the placing of all material she will need in an unhurried, careful way that will insure a smoothly running program. She will be able

to dispose of any administrative matters that need attention so that there may be no interruptions after the session has begun. In other words, she will be *ready* when the time has come for the service to begin.

After the service has begun, the thoughtful adult in the Sunday school will not under any circumstances cause any interruption. The pastor, general superintendent, general secretary, treasurer, and visitors will all respect the closed door which indicates that the worship service has begun. In view of the fact that they may be forgetful or that some visitors who do not know the custom may come to the department, it is advisable always to have a doorkeeper during the worship service to make sure that no outside interruption scatters the attention and dissipates the atmosphere which has been created. If the department is constantly interrupted, there is a feeling of uneasiness on the part of the leader lest the door should open at just the wrong time and a sense of insecurity among the pupils which expresses itself in half-hearted participation in the service. The most carefully planned program may be utterly ruined so far as any real effect in the lives of the pupils is concerned by an interruption just at the point when they are feeling keenly conscious of God and are ready to pray to him. No amount of effort or skill on the part of the leader can repair the damage. The atmosphere which she had so carefully created has been rudely destroyed.

Similarly, the activities of the departmental secretary or treasurer should be suspended during the worship period. Passing back and forth to get literature, count-

ing money, making up reports, whispering—all of this is inexcusable. It is injecting a foreign element into the service which prevents it from functioning. A leader cannot expect perfect quiet and attention from the pupils while an official of the department is making noise, even though the noise may be concerned with the work of the department. The pupils will not make this distinction and will resent the difference in what is asked of them and what is expected of the adults. But more than this, the mere fact that there is some other activity going on in the room is a distracting element.

Participation of Adults in the Worship Service

The most important matter is yet to be considered. The adults who work in the Junior Department must be ready not only in the sense that they are on time and have their lesson prepared and all the details of the program arranged, but they must also be ready in the sense that their thoughts and feelings are free from anything that interferes with their own personal response to the worship service. A leader who is worrying about the outcome of some business arrangement or the preparation of Sunday dinner while she is trying to lead the pupils to think of God will find that her efforts are singularly fruitless. She must first allow the case of her business relations and of her dinner to rest and center her whole attention upon the service and all that it means. And what shall we say of the teacher who keeps her attention so firmly fixed on the pupils for fear that they will misbehave that she is stiff and harsh

and unable to get her thoughts on the service? Surely, there is little real worship in circumstances like this. The pupils are very likely to measure up to the teacher's expectation in the matter of misbehavior, and even though they do not actually break into disorder, they will have failed in any vital way to enter into the service.

To put the matter briefly, while the physical equipment and the arrangement of the room are important, the atmosphere for worship depends more largely upon the sincere, whole-hearted participation of the adults in all parts of the service than upon anything else. They must worship *with* the pupils if they are to help the pupils to worship. There is no other way half so effective in training in worship as this, and without this all other methods go for naught. If the pupils are thoroughly convinced that the leader and the teachers and all other officers and helpers are really making the worship service the medium through which they themselves are drawing near to God, they will first feel respect for the service, then a desire to participate, and then a whole-hearted surrender to the atmosphere which has been created, and a real experience of worship will follow.

FOR ADDITIONAL STUDY

1. Von Ogden Vogt: "Art and Religion." Chapters 3, 4, 5. (Yale University Press, New Haven, Conn., 1921.) This study presents the value of art in creating an atmosphere for worship.

2. M. C. Powell: "Junior Method in the Church School." Chapter 13. (Abingdon Press, 1923.)

3. Henry van Dyke: "Out of Doors in the Holy Land." (Scribners, New York, 1908.) This book offers an excellent

example of what atmosphere really is and how it affects a worshiper. Notice especially the descriptions of the Church of the Nativity, on page 89, and of the Church of the Holy Sepulcher, on page 113, and compare with the description of the hill beyond Nazareth, on page 232.

4. Streeter: "Concerning Prayer." Pps. 279–291. (Macmillan Company, London, 1918.)

SUGGESTIONS FOR CLASS DISCUSSION

1. Make a list of the conditions in your own Junior Department which make it difficult to have an atmosphere conducive to worship. How can you go about changing these conditions?

2. If it is possible, attend a service in an Episcopal Church before the next meeting of the class. In what respects does the attitude of the worshipers in this Church differ from that in your own Church? What is the value of the informal friendliness of a non-liturgical Church? What is the value of the formal ritual, the solemn quiet, of the liturgical Church?

3. Do you think the architecture of a building has anything to do with the atmosphere for worship? Give reasons for your answer.

4. Does the anthem of the choir sung in the morning service of the Church help you to worship? If so, in what way? If not, why?

5. How can you arrange to secure an uninterrupted period for worship in your Junior Department?

APPENDIX

APPENDIX A

Suggested Song Books for use in Junior Departments of the Church School:

1. *The Methodist Hymnal.*

Care will, of course, have to be exercised in making selections from this Hymnal, as many of the songs are beyond the comprehension and experience of children. There is a lack, too, of songs of action, which should have a large place in the junior's worship. However, the advantages resulting from becoming familiar with the Church Hymnal and its contents are worth serious consideration in selecting the hymn book for use in Junior Departments. Wherever the Hymnal is used it should be supplemented by a few songs prepared especially for juniors, taken from other books and taught from type-written copies.

2. *Worship Songs for Juniors.* Summy & Co., Chicago.

A well-selected but limited collection of junior songs. The devotional element is strong, but there is need for supplementary material along the line of activity.

3. *Junior Songs and Programs.* Lamar & Barton, Nashville.

This is a collection of programs for use in Junior Departments, containing the words and music of the songs suggested. The songs are well selected, and the suggestions for their use will be valuable. Responses, offering hymns, calls to worship, etc., are included, but of course in such a book there can only be a limited number of songs included.

4. *Junior Hymns and Carols.* Leyda Publishing Co., Chicago.

The songs in this book are good, and provision is made for all the needs of the Department—birthday songs, special day songs, responses, etc. For a small collection, this will be found very satisfactory.

5. *Hymnal for American Youth.* The Century Publishing Co., Boston.

This book offers a very good and complete collection of the best songs for juniors and young people. The words and music are, practically without exception, of a high order. There is a

wide range of choice and an especially rich collection of songs of service. Care will have to be exercised in selecting the songs for use in Junior Departments, as some of the hymns are more fitting for the worship of young people.

6. *Worship in Song.* Pilgrim Press.

The recent revision of this hymnal makes it one of the most satisfactory collections of songs for use in a program of religious education. Both tunes and words of the selections included are of real merit as well as of high religious value.

APPENDIX B

SUGGESTED SCRIPTURE PASSAGES FOR JUNIOR WORSHIP SERVICE

1. God's love, care and good gifts—
   Psalm 65: 9–13.
   Psalm 95: 1–6.
   Psalm 104: 10–14, 16–20a, 22–27, 33.
   Matthew 6: 25–33.
   Psalm 23.
   Psalm 121.
   Psalm 147: 1, 4, 5, 8, 9, 14.
2. God's power, majesty and holiness—
   Psalm 96: 1–10.
   Psalm 113: 1–5a.
   Psalm 135: 1–3, 5–7, 13, 15–19a.
   Psalm 136: 1–9, 25, 26.
   Psalm 148: 1–13.
3. God's universal reign—
   Isaiah 2: 2–4.
   Psalm 67: 1–7.
   Psalm 97: 1, 6, 7, 9–12.
4. The Church—
   Psalm 15: 1–5.
   Psalm 84: 1, 2, 4, 10–12.
   Psalm 100.
   Isaiah 40: 28–31.

5. World brotherhood—
   Matthew 28: 18–20.
   Matthew 25: 34–40.
   Luke 2: 8–16.
   Luke 10: 25–37.
   Luke 19: 1–10.
   Romans 10: 11–15.
   James 2: 1–5, 8, 9.
   Luke 17: 11–19.
6. Showing loyalty to Jesus—
   Matthew 5: 43–47; 7: 12.
   John 14: 21, 24; 15: 12, 14.
   Ephesians 4: 25–32.
   James 1: 16, 17, 22, 26, 27.
7. The life of Jesus—
   Matthew 2: 1–20.
   Luke 2: 8–20.
   Luke 2: 40–51.
   Mark 1: 21–42.
   Luke 22: 39–42: 26, 32–49.
   Luke 24: 1–12.

APPENDIX C

SUGGESTIONS FOR OFFERING SERVICES

1. Scripture passages—
   James 1: 27.
   2 Corinthians 9: 7.
   Matthew 10: 8.
   Acts 20: 35.
   Romans 12: 8.
   John 3: 16.
   Deuteronomy 16: 17.
   1 Chronicles 19: 11–14.
   Psalm 100: 2–5.
   Psalm 96: 6–8.

2. Offering hymns—
   "We Give Thee but Thine Own" (No. 688 in the Methodist Hymnal).
   "All Things Come of Thee, O Lord" (No. 740 in the Methodist Hymnal).
   "God Loveth a Cheerful Giver" (No. 15 in Junior Hymns and Carols).
   "Freely Ye Received" (No. 43 in Songs for Little People).
   "Bless Thou the Gifts" (No. 59 in Junior Programs and Songs).
   "Every Good Gift" (No. 19 in Melodies).

APPENDIX D

SUGGESTIVE PROGRAMS FOR THE JUNIOR DEPARTMENT

Program No. 1

(Prepared by Edna Crandall, Superintendent of the Junior Department, First Methodist Church, New Haven, Conn.)

(1 hour and 20 minutes.)

1. *Correlated Period* (in class), 15 minutes.

2. *Fellowship and Drill Period* (in assembly), 25 minutes.
   Assembly Hymn: "Praise the Lord, Ye Heavens, Adore Him" (No. 34, Hymnal for American Youth).
   Drill in Memory Work—
      Review of previous work.
      Presentation of new material: Hymn: "Faith of our Fathers."
   Announcements.
   Birthday Service (first Sunday in each month).
   Preparation for Worship—
      Presentation of theme by picture talk or story.

3. *Worship Service.* 20 minutes.

Theme: Gratitude.

Piano Prelude: "The Pilgrim Chorus."

Call to Worship: Psalm 67: 5, 6.

Let the people praise thee O God, let all the people praise thee;

Then shall the earth yield her increase and God, even our own God shall bless us.

Response: "Praise God, from Whom All Blessings Flow."

Hymn: "O Lord of Heaven and Earth and Sea" (No. 40 in Hymnal for American Youth).

Scripture Reading: Psalm 103. "Bless the Lord, O My Soul."

Scripture Response: Psalm 119: 11, 12.

Thy word have I hid in my heart,
That I might not sin against thee.
Blessed art thou, O Lord,
Teach me thy statutes. Amen.

Prayer:

Our Father in heaven, we are grateful that thou art our Father and hast given us a Father's care at all times. We thank thee for watching over us and providing for us the things that make us happy. We thank thee for the great and beautiful world in which we live. We thank thee for our homes and those who love us there. We thank thee for our friends and companions. May we show our gratitude to thee by being kind to others who are thy children also. Help us to be loving in our homes, considerate of our elders, and loyal to our friends. Make us in every way worthy to accept thy gracious gifts and help us to remember in gratitude the Giver. In Jesus' name. Amen.

Prayer Hymn: "My God, I Thank Thee," first stanza (No. 39 in Hymnal for American Youth).

Offertory Service—

Offertory Sentence: James 1: 17.

Every good and perfect gift is from above and cometh down from the Father.

Freely ye have received, freely give.

Offertory—Music. Continue theme from "Pilgrim Chorus."

Response: All things come of thee, O Lord,
And of thine own have we given thee. Amen.
(Methodist Hymnal No. 740.)

Hymn: "Praise to God and Thanks We Bring" (No. 45, Orders of Service, Hymnal for American Youth).

Recessional to Classes.

4. *Lesson Period* (graded lesson). 20 minutes.
(Dismissal from Classes.)

PROGRAM No. 2.

(Prepared by Mrs. Clay E. Smith, formerly Superintendent of the Junior Department, Pulaski Heights Methodist Church, Little Rock, Ark.)

AN AUTUMN PROGRAM[1]

1. *Quiet Music.* Handel's Largo.
2. *Correlated Period.* Classes in charge of teachers.
3. *Drill Period.* Junior superintendent in charge.
4. *Fellowship.* Birthday service. Welcome to visitors or new pupils.
5. *Worship.* Theme: Thanksgiving for Autumn Blessings.

Preparation for worship.

In place of a new song, a few minutes may be used in discussing specimens the children have brought that are characteristic of autumn. The superintendent should have asked the Sunday before that all the children bring something they can find out of doors in the fall that we do not have at other seasons of the year. As these are brought they should be placed in a cabinet or on a table where the children may

[1] From Junior Programs and Songs, Lamar & Barton.

examine them before the Sunday school session begins.

The superintendent may lead the discussion in some such way as this: What have we here that we would not find out of doors at other times of the year? Which of these do you think the most interesting? (Different ones will give different answers. Let each tell why he is interested in the particular thing mentioned.) Why do some of the seeds you have brought have soft down on them, and why have some of them wings? (If the children do not know, tell them it is one of the ways God helps plants to spread and grow in many different places.) Ask why nuts ripen in the fall instead of in the spring. Yes, the Heavenly Father has them ready for animals to eat during the winter when there are no berries or grass. And we like to have them for winter use too, do we not?

Song. "We Plow the Fields and Scatter" (No. 716 in the Methodist Hymnal).

Scripture. Psalm 100, recited by all.

Silent Prayer. Thanking God for the beauty of the fall. Thanking God for the food he provides for animals and for us during the winter. Thanking God for all his goodness.

Song. "How Strong and Sweet My Father's Care" (No. 17, Orders of Service. Hymnal for American Youth).

Offering Brought Forward—

All. "We Give Thee But Thine Own" (No. 688 in the Methodist Hymnal).

6. *Lesson Period.*
7. *Benediction.* "The Lord watch between us, when we are absent one from another."

The following pictures may be used: "November," by Anton Mauve; "Autumn Oaks," by George Inness. These pictures may

be purchased from Lamar & Whitmore, 810 Broadway, Nashville, Tenn.

PROGRAM No. 3

(Prepared by Nina L. Millen, Bloor Street Presbyterian Church, Toronto, Canda.)

THEME: STANDING FOR THE RIGHT

Correlated Lesson—In Class

Worship—In Assembly

Prelude. Quiet Music, to create an atmosphere of silence and reverence.

Call to Worship—

Leader. Show me thy ways, O Lord; teach me thy paths.

School. Lead me in thy truth, and teach me.

Hymn. "Stand Up, Stand Up for Jesus."

Scripture Passages—

Leader. Stand fast in the faith, quit you like men, be strong. (1 Cor. 16: 13.)

School. Fight the good fight of faith, lay hold on life eternal. (1 Tim. 6: 12.)

Leader. Whatsoever thy hand findeth to do, do it with thy might. (Eccl. 9: 10.)

School. To him that knoweth to do good, and doeth it not, to him it is sin. (James 4: 17.)

Leader. Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. (Rom. 13: 8.)

School. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. (Gal. 5: 14.)

Prayer. Dear Father in Heaven, teach me to work as hard and play as fair in thy sight alone as if all the world saw. Forgive me when I am unkind and help me to forgive those who are unkind to me. Keep me ready to help others even at cost to myself. Send me chances to do a little good every day and so grow more like Jesus Christ.

Hymn. "Dare to be Brave, Dare to be True" (No. 175, Hymnal for American Youth).

Responsive Reading—

Leader. He serves all who dares to be true. (Emerson.)

Boys. I am not bound to win, but I am bound to be true. (Lincoln.)

Girls. I am not bound to succeed, but I am bound to live up to the light I have. (Lincoln.)

All. To look at the light,
To keep my thoughts white,
To fight the great fight;
To do with my might
What is good in God's sight,
To follow the Christ, the King.
(Oxenham.)

Hymn. "I Would Be True" (No. 170, Hymnal for American Youth).

Offering Service—

Offertory Music.

Leader: Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive. (Acts 20: 35.)

Response by School: "All things come of thee, O Lord: and of thine own we have given thee" (No. 740, Methodist Hymnal).

Fellowship Service

Announcements.

Recognition of birthdays, new members, visitors, Church attendance, honor roll and missionary minutes.

Lesson for the Day (in class).

Closing Worship

Quiet Music. As a help to order and silence in reassembling.

Hymn: "Saviour, Again to Thy Dear Name We Raise," verse 1 (No. 38, Methodist Hymnal).

Benediction:

School. God be merciful unto us, and bless us, and cause his face to shine upon us. (Psalm 67.)

Program No. 4.

(Prepared by Marguerite Skidmore, Superintendent of Junior Department, First Methodist Church, Jamaica, N. Y.)

THEME: THE CHALLENGE OF FORMER HEROES AND THEIR DEEDS

1. *Correlated Period.* In Class.
2. *Fellowship Period.* In Assembly.
3. *Worship.*

Piano Prelude: Gower's Recessional (found in the School Hymnal, edited by Milton S. Littlefield with the collaboration of Luella Gardner Littlefield), one verse (or some other melody with which we associate words regarding leaders of the past).

Song: "God of Our Fathers," first two stanzas.

God of our fathers, whose almighty hand
Leads forth in beauty all the starry band
Of shining worlds in splendor through the skies,
Our grateful songs before thy throne arise.

Thy love divine hath led us in the past,
In this free land by thee our lot is cast;
Be thou our ruler, guardian, guide, and stay,
Thy word our law, thy paths our chosen way.

Leader (or entire gathering repeat with bowed heads): Lord God of Hosts, be with us yet, lest we forget.

Story. Story of some selected hero for whom God's word was law and his paths their chosen way (to be told by a good story-teller).

Prayer: Dear God and Father of us all, with grateful hearts we praise thee for those heroes whose courageous deeds have won for us safer and happier living. It is for us to "carry on." May we "seek peace and pursue it." May we work for a new earth "where nation shall not lift up sword against nation, neither shall they learn war any more," where neighbor shall love neighbor. Amen.

Chant:

Heavenly Father, hear us and keep these thoughts in our hearts, we beseech thee.

Offering.

Leader: Ascribe unto Jehovah the glory due unto his name. Bring an offering and come into his courts. (Psalm 96: 8.)

Assembly: Psalm 100: 2–5.

Song: "Lead On, O King Eternal," second verse (No. 408, Methodist Hymnal).

4. *Class Period.*
5. *Dismissal.*

PROGRAM No. V

(Prepared by Lillian Williams, Assistant Superintendent, Junior Department, McKendree Sunday school, Nashville, Tenn.

SUMMER PROGRAM. TOPIC: GOD OF THE OUT-OF-DOORS

(Time: One hour and twenty minutes.)

1. Correlated Period (in class). 15 minutes.
2. Assembly Period. 30 minutes.

Note: There should be flowers in the room and, if possible, a picture of a landscape, like Corot's "Spring," hanging where the children can see it. On the table in the front of the room have two candles in candlesticks.

1. Sing "Lord, Thy Glory Fills the Heaven" (No. 33. Hymnal for American Youth), first and third verses.

2. Fellowship—recognition of visitors and new members; birthdays; business.

3. Worship—

(1) Quiet music: "To a Wild Rose" or "Narcissus." While the pianist is playing the superintendent quietly lights two candles.

(2) Superintendent: "Jesus loved the out-of-doors. He spent a great deal of his time walking up and down his country of Palestine, in sunshine and rain, in summer and winter. I have here a book written by a man who a few years ago traveled over this land where Jesus lived and wrote down what it looked like. He vis-

ited the little town of Nazareth, where Jesus lived until he was grown. I want to read you what he says about it." (Read, in Van Dyke's "Out of Doors in the Holy Land," chapter 10, beginning on page 232, "Passing through a street," to the middle of page 234. Cut at discretion.)

(3) Sing "We Thank Thee, O Our Father" (No. 43, Hymnal for American Youth), all four verses.

(4) Read in concert Psalm 104: 1–13. (Be sure that all pupils have the same version of the Bible).

(5) Prayer of thanks for the beauties of the out-of-doors, for the work of poets and artists and musicians who help to make clearer these beauties, and for the peace and joy that come from communion with nature. Follow with singing by whole department of "The Lord's Prayer" (page 32, Orders of Worship, Hymnal for American Youth), all three verses.

(6) Offering service—

Superintendent: "Let us thank God with our offering." While music is played, have the offering brought to the front in the usual manner. All sing "We Give Thee But Thine Own" (page 33, Orders of Service, Hymnal for American Youth).

(7) Adjournment to classes. Recessional: "God of Our Fathers, Whose Almighty Hand" (No. 245, Hymnal for American Youth).

4. Classes. 30 minutes.

5. Closing. 5 minutes.

(1) Sing "For the Beauty of the Earth" (No. 38, Hymnal for American Youth.

(2) Repeat benediction: "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my help and my redeemer." (Psalm 19: 14.)

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